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**Grace and Truth**

115 E. 31st St.  
Kansas City, Mo.



“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”  
—Spurgeon

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for  
JANUARY -- 1913

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“Privilege bestowed by grace is a grave responsibility.”  
—G. C. Morgan



A Bible Study Mag-  
azine for Earnest  
Men and Women  
Everywhere.

# Grace and Truth

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## OUR PLATFORM

Grace and Truth is a humble witness to the truths of the Word of God. It goes forth to comfort and not to confuse. It seeks to sound a note of warning against the many false teachings of the day, without being controversial. It seeks to declare the truth of God, without reference to human prejudice. The twelve planks of its platform follow:

1. The Bible is verbally inspired.
2. Salvation being by grace, not of works, the Believer is eternally secure.
3. The Believer has two natures.
4. The Believer is called into separation from the world.
5. God distinguishes between standing and state.
6. God distinguishes between salvation and rewards.
7. God distinguishes between Church and Kingdom.
8. The Jews are God's chosen covenant people.
9. God divides man's history into seven ages.
10. Satan is the usurping ruler of this age.
11. The trend of this age is downward.
12. The second coming of the Lord is pre-millennial.

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# Grace and Truth

## EDITORIAL

### *Outgrown and Abandoned*

**S**HAILER MATHEWS is Dean of the Divinity School of the Chicago University. A recent issue of "The Standard," a Baptist newspaper, published in Chicago, says: "The Divinity School of the University of Chicago stands without a rival among Baptist schools."

Of a truth, that must indeed be a most worthy institution to deserve such enthusiastic words as "stands without a rival among Baptist schools."

Is this word of praise deserved?

In the November issue of the "American Journal of Sociology" is an article by Shailer Mathews. Being from the pen of no less a person than the Dean of this great school, it is fair to take it as a sample of the teaching for which the school stands. The title of the article is "The Social Origin of Theology."

In taking up the "social origin" (?) of the doctrine of the atonement Mr. Mathews presents the subject under six heads. He admits that sometime or other, to some body or other, the atonement has meant one or all of the following things:

1. Sacrifice or ransom.
2. Satisfaction of the honor of God.
3. Satisfaction of the justice of God.
4. Vindication of the majesty of the law.

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5. The transfer to the sinner of the Savior's merit.
6. Vicarious suffering of Christ.

This list of six elements in the atonement are an admirable setting forth of the teaching of the Bible on that theme. When the Savior died, he did die as a sacrifice and ransom for sin, yes, for my sin; when the Savior died he became the propitiation or satisfaction of both the honor and justice of God; when the Savior died He became the vindication of the majesty of the law, the proof that God's law could not be broken with impunity; when the Savior became the vicarious sufferer for my guilt all His merit was transferred to me, His believing child. "Him who knew no sin He made to be sin *on our behalf*; that we might become the righteousness of God in Him" (2 Cor. 5:21. R. V.)

Mathews is right. The six lines of teaching which he names have become, because of the plain statements of the Bible, attached to the doctrine of the atonement. But there is more to Mathews' article. He closes his discussion of the six types of atonement with this paragraph:

It is evident from this sketch of the six different types of the atonement that no one of them is, strictly speaking, philosophical, but that each is an extension of some definite presupposition governing social practice. Neither sacrifice, ransom, satisfaction of "honor," satisfaction of justice, vindication of the majesty of law, transfer of acquired merit, nor the vicarious suffering enforced by social solidarity makes the doctrine of the atonement a philosophical matter, and **EACH ONE** has been **OUTGROWN AND ABANDONED** by those who have come under the control of newer presuppositions which have governed social action.

What is that he has said? "Outgrown and abandoned"?—"each one"?—"each one"?—"outgrown and



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abandoned"? These six types of atonement? "each one"? "each one"? Abandoned in spite of the teachings of the Savior? Abandoned regardless of the indisputable logic, and divine inspiration of the impassioned Paul? Abandoned? Abandoned? And this is the man who is Dean of America's greatest Baptist school! This is the man who has in his charge the future pastors of thousands of churches! Of a truth, "the spirit of anti-Christ doth already work."

God pity the man who has "outgrown and abandoned" these six great thoughts of God which lay imbedded in the doctrine of the atonement. To outgrow and abandon such principles is to outgrow and abandon the saving work of Jesus Christ. God pity the man who goes to that school which "stands without a rival among Baptist schools" if he is to be there taught to outgrow and abandon the Lord Jesus Christ, the vicarious sufferer for the sins of the world. God pity the churches of the land if their pastors are to come to them teaching them that they must outgrow and abandon the doctrines of the Word of the living God and "come under the control of newer presuppositions which have governed social action."

As a matter of fact it is high time for some of the so-called preachers and teachers of the gospel of Jesus Christ to outgrow and abandon their infidelity.



## *The New Volume*

**T**HIS issue of "Grace and Truth" is the beginning of volume four. Unto our God who has brought us victoriously through manifold trials in the publication of "Grace and Truth," we give thanks.

To those who have been led of God to bear the financial burdens of "Grace and Truth" we make grateful acknowledgement. If it were not for brethren who love the truths for which the magazine exists and who stand back of it with their money, the sending out of the magazine would be impossible. We render unto God our thanks for the privilege of fellowship in service with these children of His.

We also thank God for the many letters from all over the world testifying to blessings received from the messages of "Grace and Truth."

As this fourth volume is begun, we pray that God's blessing shall be upon it that many hungry souls may be fed the bread of life from its pages and that thousands shall be led into a knowledge of the grace of God and the truth concerning our Lord's return.

## *Praying For a Prize*

**P**ERHAPS one of the most unique and at the same time irreverent prize competitions ever conducted has just been closed by the Denver Post.

Some weeks before Thanksgiving Day the editors of the Post made an offer of three prizes to be given to the writers of the three best prayers. The offer was made under the following caption:

### *Prizes for Common Sense Prayers.*

The judges selected were a Catholic priest, a Unitarian preacher and a lawyer! What a combination. We send missionaries to the Catholic lands to South America to win Catholics to Christ! What does a Catholic know about true prayer? The Unitarians deny the fundamental principles of the gospel, how can they sit in judgment on prayer? If the lawyer was an unsaved man he was in better shape to determine the merit of a prayer than his colleagues bemuddled and befogged as they were in two of the soul-destroying errors of this present evil age.

But this is beside the point.

We feel that a definite word of protest should go forth against such a contest ever having been held. The Savior called upon us saying, "Men ought always to pray and not to faint"; the apostle said, "Pray without ceasing." The prayer hour is the hour of sweet communion between the soul that is saved and the God of grace who has wrought the salvation. In that hour does He speak in the still small voice to His waiting child. In that hour does His child in contrition and



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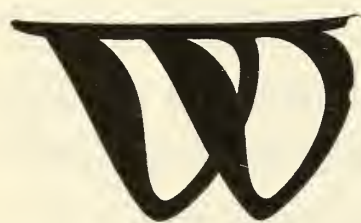
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lowliness pour out confession and the innermost yearnings of a heart indwelt by the Holy Spirit. A prayer prompted by a cash prize is an insult to high heaven and a blasphemy in the face of God.

Though we commercialize all else let us stand four square against the commercialization of prayer.

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### *Extracting the Heart*



WHEN the heart is gone, life is gone. The heart of the gospel is the substitutionary work of Jesus Christ on the cross. When that truth is taken away, the heart of God's message to lost men is gone. Satan's most subtle devices to deceive the unwary are not saloons, or brothels, or gambling dens but religious schemes which reject the substitutionary, sin-bearing work of the Lord Jesus Christ. Of these truth-destroying, heart-extracting, Christ-denying teachings perhaps the most appalling is Christian Science.

A few quotations from "Science and Health," the text-book of the cult, will reveal the insidious character of the teaching which in the past few years has proved to be so effective a force in the hand of Satan.

One sacrifice however great, is insufficient to pay the debt of sin.

That God's wrath should be vented upon his beloved Son is divinely unnatural. Such a theory is man-made.



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The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon "the accursed tree," than when it was flowing in His veins, as He went daily about His Father's business.

Escape from punishment is not in accordance with God's government, in which Justice is the handmaid of Mercy.

This wicked teaching declares that "one sacrifice however great is insufficient to pay the debt of sin"; but the Bible flatly contradicts this statement in Heb. 10:14, "For by one offering He hath perfected forever them that are sanctified."

Christian Science says that it is divinely unnatural that God should vent His wrath on His beloved Son, but the Bible says, "It pleased the Lord to bruise Him" (Isa. 53:10). Ah, such love, He bruised His Son to save my soul. "God so loved the world that He gave His only begotten Son."

Christian Science says that the shed blood of Jesus is not efficacious to cleanse from sin, but the Bible says, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. 1:7) and, "Without the shedding of blood there is no remission" (Heb. 9:22).

Christian Science says, "Escape from punishment is not in accord with God's government," but the Bible says "He that heareth and believeth shall not come into judgment" (Jno. 5:24).

The question which all this raises is an old one: Is the Bible true? If the Bible is true, Christian Science is not. If Christian Science is true, the Bible is not. This makes the problem very simple. All one has to do is to select between God and Mrs. Eddy.

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With what unspeakable folly thousands are choosing Mrs. Eddy, believing her Christ-rejecting nonsense. And yielding themselves up to the narcotic effect of Christian Science. "Mrs Mary Baker G. Eddy is the Lydia Pinkham of the soul."

The heart of the gospel is extracted by such teaching, the power of the gospel is annihilated, and the hope of the gospel banished forever.

God of power give to thy children holy courage, that they may fearlessly fight the devil's lie; God of grace, give to thy children great tenderness and patience that they may be used in thy hand to rescue the many deceived ones from the damning clutches of this Christ-hating monster.

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## NOTES

### *Israel's Brambles.*

The conclusion of the Editor's article on Israel's Brambles will appear in the February issue.

### *A Blessed Testimony.*

During the first three weeks of December the Editor was in evangelistic meetings at Butler, Mo. God gave a blessed testimony and a rich harvest of precious souls. Praise to His name.

### *The Chapell Articles.*

The first of the Chapell articles appears in this issue of Grace and Truth. These hitherto unpublished articles of Dr. Chapell are deserving of the careful reading of the whole Grace and Truth family.

### *R. L. Davidson.*

R. L. Davidson of Sedalia is to have a series of articles on the Inspiration of the Word of God in Grace and Truth during 1913. This is a subject which needs to be brought faithfully before the child of God in this age of ecclesiastical skepticism. Brother Davidson is the man to do it.

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### *Joshua Gravett.*

The readers of the magazine will rejoice to know that Brother Gravett of Denver is to continue writing for Grace and Truth during 1913.

### *Addresses.*

If your address or name are not correct on our files in any particular, we will be glad to make corrections upon your request.

### *Sample Copies.*

If you have friends to whom you want sample copies of the magazine sent, send their names to the Editor.

### *Free Subscriptions.*

If you know of anyone who would receive a blessing from the magazine, but who is unable to pay for his or her subscription, send in the name. We will praise God for the opportunity of sending the monthly messenger of Grace without charge.

### *A Word.*

The editor disclaims responsibility for the details of interpretation in contributed articles and addresses.

### *Gift Subscriptions.*

If you wish to bring blessing to the home of some friend, send Grace and Truth for a year. By the use of the "**Gift Subscriptions**" you bring a testimony to the truth into the life of your friends for twelve months. Many have been sending the "gift subscriptions." May God's blessing be on this ministry of the magazine.



# *Called to Inherit a Blessing*

By Orson Jones  
JOHNSTOWN, COLORADO

"The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith" (Prov. 10:22).

**I** KNOW a husband and wife who in the vicissitudes and trials of a missionary pastorate used to argue with each other as to whether a Christian was only entitled to bread and water or could rightfully claim more than that from the heavenly Father's hand. And I find many Christians who are in doubt concerning this same question.

It is strange that a cloak of piety and sanctity seems to envelop the Christian who testifies that he expects nothing but sorrow and tribulation in this life and that for him there is no bright spot in the future until Jesus comes. Dispensations sometimes become burglar-proof safes in which many precious promises are locked. Some are led to believe that the Jew was to be rewarded with earthly blessings conditioned upon holy living, but that Gentiles in this age of grace cannot apply such promises to themselves. We are being taught to cling to God for material necessities but are denied the promises by which we could claim material abundance.

Now I wish to lay the thought upon the heart of every Christian who reads this article, that when God called you to believe in His Son, He called you to inherit a blessing; this blessing is an earthly, material blessing and comes to you in the same way that it came to the Jew, conditional upon living in harmony with the will of God.



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Let me quote a passage from the first epistle of Peter 3:9-11, which belongs to every believer in this dispensation of grace:

“For hereunto were ye called, *that ye should inherit a blessing*; for he that would love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile: and let him turn away from evil, and do good. Let him seek peace and pursue it.”

Called to inherit a blessing! What does the word “blessing” mean? It is hard to define but easily illustrated. The little shop-girl, as she wistfully watches a rich lady enter her touring car and glide away, is saying in her heart, “blessed is the lady who can ride in an automobile.” The newsboy flattening his nose against the window of a restaurant, by his attitude is fairly shouting, “blessed is the man who can eat oysters.” And when we meet with a man in any walk of life whom God has really blessed, just as wistfully, we covet his inheritance.

“What all the world is a seeking” is the blessing of God. They call it by various names and seek it in strange places, they try to produce it synthetically by social science and education and fail because it is a gift which the Lord Almighty alone can give.

Ponce de Leon, seeking the fountain of perpetual youth in the swamps of Florida, was no more deluded than the men of today who are seeking the highest possibilities of life, the fountains of blessedness, on the barren deserts of science, wealth and philosophy.

The blessing of the Lord is a diadem of joy and peace and power to which the whole world yields unconscious obeisance. Because of it Cain slew his brother,

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Jacob tricked Esau, Jonathan broke the natural ties of blood and kin to fraternize with David, and Abimelech, king of the Philistines, eagerly sought an alliance with Abraham, a wandering patriarch, saying, "God is with thee in all that thou doest."

A man said to me the other day, "I could make money building houses if I could only get some one to back me." Christian, get God back of you and with you in all that you do!

God was with Abraham in all that he did,—right here on earth. He was blessed with flocks, herds, gold, silver, health, happiness, peace and power with God and man. The king of Sodom laid at his feet all the riches of Sodom for a fraction of which Lot was willing to trade his birthright and forfeit the blessing of God. God blessed Abraham in a material way so that Abimelech, a heathen, could see and appreciate and seek a share in it.

A glance at our passage of Scripture shows us that Peter is talking of this same kind of a blessing when he says we are called to inherit a blessing.

Read it!

"He that would love life." Life with its homes, loved ones, friends, work and play in the midst of a wonderful world of beauty is not to be despised but loved. God made this wonderful world to be enjoyed. We will have all eternity to marvel at the streets of gold, but now we are right here on this earth, surrounded by the marvelous handiwork of divinity, let us thoroughly enjoy it and praise Him for it and not leave all the praises to be sung by Christ-rejecting poets. God meant that we should love our homes, love our kindred, love the brethren, love our work and love the work of His



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hands and when we have done that we love life and in the last analysis the love of life is the germ of salvation for without it man has neither need nor desire for salvation. If you would love life, walk in the path of blessing and God will make it lovable.

“He that would love life and see good days.” Good days! how precious they are and they are the common experience in a healthy Christian life. Good days lengthening into good years, good years into a good life. Retrospective contemplation is a source of joy to the man whom God has blessed. As Peter quotes from the psalm he is appealing to those who want the blessing of God and good days here on earth. When we have finished our course then we can begin to contemplate our crowns as the next object of praise in God’s unfolding grace.

Peter freely applies a Jewish promise of earthly blessing directly to Christians and on the same conditions. Paul does the same thing more than once. He quotes the commandment “Honor thy father and thy mother *that it may be well with thee and that thy days may be long on the earth*, (Eph. 6:2, 3), and calls particular attention to the blessing attached. Christian! you were called to inherit the same earthly blessing that David was and to inherit it on the same conditions.

For earthly blessings (and let no man despise them!) are conditional upon holy living. “Let him refrain his tongue from evil; lips from guile; turn away from evil; do good; seek peace and pursue it.” Obedience to God demands a positive cleansing of lips, a positive turning from evil, a positive doing of good and God will positively bless the life of obedience. In all ages and climes God called His people to holy living.

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"Let everyone that nameth the name of the Lord depart from unrighteousness" (2 Tim. 2:19); He endows this life of holiness with His own peculiar blessings and beseeches us to inherit the blessing prepared for us in this life.

You are called to inherit a blessing. It may not be riches nor honor nor influence, but it will be a blessing nevertheless. You may die poor but God will pour something into your life that the scholar cannot find among his books and for which the rich man hungers in vain. He gave Hannah a son who was a diadem upon her brow; He gave Ruth the finest of husbands and placed a Moabitess among the ancestry of Jesus and that was enough. God's blessing glorifies the life of the king or the peasant and if on account of disobedience God must withhold His blessing, the life of either becomes a blighted, blasted failure as far as this world is concerned. Let not the security of the believer blind us to the fact that this chapter of our eternal existence is subject to disaster. The sands of time are littered with the wrecks of Christian earth-lives. Saint and sinner, alike, exclaim Poor Solomon! Pitiab! Saul! But no one ever pitied the man whom God was blessing.

David looked at a tree growing by a stream and compared it with the shrubs of the desert. He beheld a law operating in the world of nature, a rigid, iron-clad law that blighted one tree and made another to flourish and he preached a sermon on those trees, the first psalm. An iron-clad law governs success or failure in the life of every child of God.

Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers.

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But his delight is in the law of Jehovah; and on his law doth he meditate day and night.

That man is like the flourishing tree by the water-side “and *whatsoever he doeth shall prosper.*” Dispensations may come and go but this law has never been changed by a jot or a tittle.

The godly man who talks of the second blessing is simply using his own language and sometimes his own doctrines to describe his experience when he stepped into the path of obedience and holy living and God gave him the blessing he was called to inherit,—perhaps years before.

Current Christian testimony seems to be of bread and water consistency as we summon our courage and bravely sing, “God will take care of you” and “His eye is on the sparrow,” but God came to Abram with greater promises for this life than that. When he had rejected the riches of Sodom down to the last shoelace, testifying that he would not own one thread that God couldn’t bless, then the Lord came to him and said, “Fear not, Abram, I am thy shield!” Protection! nothing could harm him—“*And thy exceeding great reward.*” Earthly or heavenly reward? Abram said, Lord I am childless give me a son and the Lord showed him the stars of heaven and said, “So shall thy seed be.” The Lord was Abram’s exceeding great reward and blessed him before he got to heaven and He wants to bless you in the same way.

“For hereunto were ye called that ye should inherit a blessing.”

# *Immortality and Eternal Life*

By Pastor G. W. Folwell

**A**N unscriptural practice which has become habitual with many is to confound Immortality and Eternal Life or to speak of them interchangeably as if identical.

The adjective *aphthartos* (incorruptible) is found in the New Testament seven times. In every instance it is synonymous with imperishable, because incorruption is essential to imperishableness. Twice it refers to God's nature or essence; once, to the quality of the reward of faithful Christians; once, to that of our inheritance; once, to the word of God as seed; once, to human character; and once, to the glorified bodies of saints. Whatever it qualifies, it defines its quality as *imperishable*. Hence, an incorruptible body is imperishable, because it is incorruptible.

The noun *aphtharsia* (incorruption) is found in the Old Testament eight times. Twice it is applied to human character; once, it defines an element of future salvation, probably that which relates to the body of redeemed man; once, it defines the nature of the body which is adapted to and to be vitalized by the life which Jesus Christ has brought to light. In the remaining four instances, without possible doubt, it refers to the glorified bodies of the saints.

We conclude that the Life and Incorruption brought to light through Christ's death and resurrection, and made known through the gospel, are *eternal life and immortality* or incorruptibility. The adjective "eternal"



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does not define the duration so much as it does the quality of the life; while "incorruption" defines the quality of the body of the glorified saints.

Is this the teaching of Scripture? I believe it is because

*I. Immortality is never, in the New Testament, predicated of Man's Soul or Spirit, but of his Body.*

The Greek word *thnetos* (mortal) is found six times in the New Testament, and in every instance it refers to the human body. The following are all the passages in which it occurs: "Let not sin therefore reign in your mortal body" (Rom. 6:12).

"And if the spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ from the dead will make alive your *mortal* bodies also" (Rom. 8:11).

"For this corruptible must put on incorruption, and this *mortal* must put on immortality. And when this corruptible shall have put on incorruption, and this *mortal* shall have put on immortality, then will come to pass the saying, Death has been swallowed up in victory" (1 Cor. 15:53, 54).

"For we who live are always delivered to death for Jesus' sake, that the life also of Jesus may be manifested in our *mortal* flesh" (2 Cor. 4:11).

"For we who are in the tabernacle groan, being burdened; not that we wish to be unclothed, but to be clothed upon, that what is *mortal* may be swallowed up by life" (2 Cor. 5:4).

There is certainly not the slightest reference to the soul or spirit in any of these instances in which "mortal" is used; but it is just as certain that they all refer to the human body exclusively.

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The Greek word *athanasia* (immortality) occurs only three times in the New Testament. In two of these instances its indubitable reference is to the glorified bodies of the saints. We have already quoted the passage (1 Cor. 15:53, 54) in which these two instances of the use of the word occurs. It is too plain to admit of elucidation, that *immortality* is here predicated of the risen or re-fashioned incorruptible body of the glorified saint, and of that only.

The only remaining instance of the occurrence of the word in the New Testament is in 1 Tim. 6:16, which reads thus: "Who only has immortality." Even if "immortality" here can refer to God only, as spirit, our proposition is not invalidated, that it is never predicated of man's soul or spirit. But is it absolutely certain that God is here said *to be* immortal? The passage does not say, who alone *is* immortal, but "Who only *has* immortality." May it not mean that only God can *impart* immortality? For in Rom. 8:11, it is He who is said to quicken our mortal bodies and in 1 Cor. 15:53, 54, after saying: "For this corruptible must put on incorruption, and this mortal must put on immortality," etc., it is written: "Thanks be to God, who gives us the victory through our Lord Jesus Christ." Now note the context of 1 Tim. 6:16, and I think the probability will amount almost to a certainty, that Paul meant to say that God, and God only, has immortality *to impart*; that he will impart it through our Lord Jesus Christ at his appearing.

Respecting the words, "Who only has immortality," Bengel says: "*having*, and therefore, about to give us." On the words, "I give thee charge in the sight of God, who *quickens* all things," Lange's commentary says, this is "an encouraging remembrance of the resurrection."

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We believe our position is correct, because

### *II. The New Testament distinguishes between Immortality and Eternal Life.*

Eternal Life is a *present* possession; Immortality is yet to be imparted. Paul's benediction to the Thessalonians is: "The God of peace himself sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ." Then, but not till then, our salvation will be consummated; we will then attain to the perfection of our being; then will the perfect spirits of the justified, who have been with Christ a longer or shorter time, be clothed with suitable incorruptible bodies; and then immortality and eternal life will be coincident and correlated. Hence the day of resurrection is called the day of redemption. "Ye were sealed with the Holy Spirit of promise, who is an earnest of our inheritance until the redemption of the purchased possession, to the praise of his glory." "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption."

*We have Eternal Life while yet mortal.* To confound it with Immortality is as irrational and unscriptural as it is for the materialist to confound spirit and body. We will have Eternal Life while absent from the body; but we will not have Immortality till "what is mortal may be swallowed up by life."

I believe the phrase "Eternal Life" occurs forty-four times in the New Testament. It is there represented as both a present and a future attainment. In ten passages it is certainly represented as a present possession, while most of the rest may have the same reference. Twenty-three out of forty-four passages occur in John's writings. Sixteen of the seventeen found in

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his gospel (with possibly two exceptions), are the words of Christ. Of the ten instances in which Eternal Life is spoken of as a present possession, all, except one, are from John's writings; six from his gospel and three from his first epistle.

*The time and method* of our receiving Immortality are repeatedly and conclusively stated in the New Testament. For example: "Now, this I say, brethren, that flesh cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet will sound, and the dead be raised incorruptible, and we shall be changed." "For we who are in the tabernacle groan being burdened; not that we wish to be unclothed, but to be clothed upon, that what is mortal may be swallowed up by life. . . . We are of good courage, and we are well pleased rather to be absent from the body and to be at home with the Lord." "Because the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ will first rise. Then we, the living, who remain, will be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." "And all these having obtained a good report through their faith, did not receive the promise: God having provided something better concerning us, that apart from us they should not be made perfect." "Beloved, now are we children of God, and it was never yet manifested what we shall be. We know that if He be manifested we shall be like him, because we shall see him as he is."

We conclude that the Scriptures teach

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1. That Immortality and Eternal Life are *not identical*, and cannot correctly be used as interchangeable terms.

2. That Immortality is *never* predicated of the human soul or spirit.

3. That the body is *the only part* of man of which either mortality or Immortality is predicated.

4. That Eternal Life is possessed *separate from* Immortality, even as soon as we believe, while yet in our mortal bodies.

5. That Immortality *will not be possessed* by us until the resurrection or transformation of our bodies.

6. That human redemption will not be complete *until our bodies are made immortal*, and we have attained to the perfection of our being in spirit and soul and body.

7. That Immortality AND eternal Life are *both essential* to our consummate redemption.

8. If there can be such a thing as *conditional immortality*, it pertains to the body *exclusively*. It was offered to Adam on condition of obedience, but he forfeited it. "For, as in Adam, all die, so also in Christ shall all be made alive," refers to the body only. It has been said that Ezek. 18:4, "The soul that sinneth, it shall die," teaches "conditional immortality." But the context shows that it has no such reference. Note the proverb in verse two. Jehovah was charged with punishing the innocent children for the sins of their fathers; but he declares that he will hold each individual responsible for his *personal* sins.. See verses 19, 20. The Scriptures teach that the soul or spirit of man will have unending, conscious existence. Eccl. 12:7; Mat. 10:28; 25:46; Mark 3:29, R. V.; Luke 16:22-26.

# *The Jews and the Coming of Jesus*

By Elias Newman  
LOUISVILLE, KY.

**T**HE greatest question in all the ages of the world's history and in all lands where the Jews have ever lived, a question above that of color or race is the Jewish question.

Politicians, some of them the mightiest and greatest men in the world, have tried to understand and answer it but have utterly and miserably failed in their vain attempts. Philosophers and scientists have theorized but have gotten no further in elucidating the mystery.

The Jewish people have been a puzzling enigma.

It was Hezel, one of the greatest philosophers and thinkers that Germany ever produced, a man who was intensely fond of showing the meaning of history, said, when he came to the history of the Jews: "It is a dark, troublesome enigma to me. I am not able to understand it. It does not fit in with any of our categories. It is a riddle." This explains the case exactly. To the man of the world and even to the Church of Christ to a large extent, Israel has been a "riddle" even as the Lord Jesus Christ has been a "riddle" to humanity. His name in Isaiah is "Pele"—"riddle"—"wonderful."

Alas, as the Lord Jesus has been a riddle to the world, so equally has Israel been to the Church! The Jewish people have suffered as no other people have, and practically at the hands of every nation under the sun. The most bitter sufferings were in the name of Christ, and at the hands of so-called Christians. So



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much for their physical endurance. Spiritually, she has been robbed of all her blessing, and stripped of all her glory. Even today she is being spoiled and mutilated by those who should be her best friends, those who have gained so much from Him who came from among the Jews, and received salvation of which naturally the Jews are the human channels. Why this spoiling and wholesale robbery on the part of the Church? *The great reason* is that the Church has not yet understood her relation to her royal Head, and His relation to Israel. In other words, the Church has not comprehended scripturally the coming of Jesus. Both matters stand or fall together. *Another reason* for this indifferent attitude is the neglect of the study of God's Word. The Jews suffered more during the dark mediæval ages than at any time since the fall of Jerusalem, and at this time the Bible was never more neglected. In fact it was a sealed book and many knew nothing of its existence, let alone its contents and teaching.

The result was that the church became thoroughly corrupt. What little of the Bible the people knew was second hand,—very often interpolations, grossly misunderstood.

Very little was heard of prophecy. The second advent was hardly ever mentioned; and when Ecclesiastics and Prelates were condescending enough to do so, it was looked upon as enigmatical. We see the result in attitude toward Israel. What happened is best seen in a quotation from a Jewish writer who wrote early in the sixteenth century, by name Samuel Usque.

The quotation I take from "The Shepherd of Israel," by David Baron: "To which part of the world shall I turn to find healing for my wound, forgetful-

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ness for my pain, and comfort for my weary, unbearable sufferings?

“Among the riches and enjoyments of happy Asia I find myself a heavy laden pilgrim. In sunburnt Africa, rich with gold, I am a wretched, starving exile. And thou, Europe, my hell upon earth? What shall I say to thee? How shall I praise thee, warring Italy? Like a hungry lion hast thou fed on the torn flesh of my lambs! Ye corrupted French meadows, poisoned groves, did my lambs eat on you!

“Proud, barbaric, mountainous Germany, thou hast thrown down and broken to pieces my young men from the top of thine Alps! Ye sweet waters of England, bitter and salt draughts did my flocks drink of you! Hypocritical, cruel and bloodthirsty Spain, ravenous hungry wolves have devoured and are still devouring my flock in thy midst. It is the lot of every creature to experience change; but with Israel it is not so! His misfortune never changes, his sorrows never end.”

What has altered the attitude of the world to the Jew?

1. The Church taking a greater interest in the study of the Scriptures, than in the middle ages.

2. The developments of philosophy, literature and science, in which Jews have largely figured, e. g., Spinoza, Mendelsohn, Herrschell, Disraeli, Karl Marks, and others.

3. The most important reason of all is the revival of the apostolic doctrine of Christ's second coming. The fire of hatred has not altogether ceased to burn, the flames are not apparent, but the inherent essence of the fire exists. In fact in some places, as in Russia, it still



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burns; and sparks are seen in other countries, as in Germany and recently in Wales.

This has all been by way of introduction, in studying our subject more closely, we will first lay down certain propositions. One is to rightly divide the word of God (2 Tim. 2:15). Different dispensations should be kept clear and distinct from one another. Another is not to misappropriate Scripture. The apostle in 1 Cor. 10:32, divides the world up into three divisions—the Jew, the Gentile (all heathen and non-Jewish nations) and the Church (consisting of believers, Jewish and Gentile). Much distortion has been the result of not attending to these vital points in Bible study.

Gentile Christians have rather a tendency to steal Jewish blessings, giving them all the curses. All the Old Testament blessings are appropriated by the Church and the curses left literally for the Jews, now if the curses are for the Jews, let us be charitable enough to give them the blessings; and if the blessings are for us, then let us be honest and humble enough to accept the curses. This mode of Bible interpretation has been the cause of a great deal of muddle in every sphere of spiritual knowledge, and has made impossible a right conception of God's truth. Our holy anger has sometimes been kindled at such persistent "spiritualizing" of Scripture.

The Word of God should be taken as it stands without addition, adulteration or "spiritualizing."

Israel never means the Church in Old or New Testaments, and the Church never means Israel. The only exceptions to the literal interpretation of Scripture is where it is clearly understood to be figurative as in Isaiah 55:12; where the mountains and hills are referred to as

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singing, and the trees of the field clapping their hands; or as in the New Testament Christ referring to Himself as the door, the vine; and when at the last supper in offering the bread and wine as His body and blood.

Another false impression to be gotten out of many minds is that God has changed in His eternal purpose regarding Israel. In other words, they imagine that God has cast off His ancient people and there is no place for them in the present economy of grace, and the future, as far as they are concerned, is a blank space. The Gentiles have been called in their place. The Devil has never told a bigger lie, and the Church never been more deceived in believing it.

Paul, in most of his epistles, proves the falsity of such a notion, especially does he do this in Ephesians and Romans.

The Rev. L. H. Wilkinson, London, England, gives seven reasons in the form of Scripture statements and confirmatory facts for believing in God's unalterable plan regarding Israel.

1. **First Statement.**—God regards the people of Israel with changeless benevolence.

**Confirmatory fact.**—The immortality of the mountains (Is. 54:10).

2. **Second Statement.**—The chastisement (involving scattering and judicial blindness) of Israel though prolonged and severe, is but temporary.

**Confirmatory fact.**—The immunity of the earth from a second flood (Is. 54:7, 8, 9).

3. **Third Statement.**—God will never cast off his people.

**Confirmatory fact.**—The immeasurability of the



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heavens and the impenetrability of the earth (Jeremiah 31:37).

4. *Fourth Statement.*—The covenant made with David, by which a ruling posterity was assured to him, is irrefutable.

*Confirmatory fact.*—The fixity of the earth's diurnal motion (Jeremiah 33:20, 21).

5. *Fifth Statement.*—God will magnify and dignify the posterity of David and of the tribe of Levi.

*Confirmatory fact.*—The innumerability of the stars and the immeasurability of the sand on the seashore (Jer. 33:22).

6. *Sixth Statement.*—The promise concerning the land and the people of Israel will be literally fulfilled to that same land and people.

*Confirmatory fact.*—The literality of the judgments which have fallen upon the land and people (Jer. 31:28; Jer 32:42).

7. *Seventh Statement.*—The continual existence of the people of Israel (the marvel of history) is divinely guaranteed and maintained.

*Confirmatory fact.*—The irregularity of the planetary and tidal motion (Jer. 31:35-36).

(To be continued.)

# *The Quietness of Christ*

By the late Dr. F. L. Chapell

**H**ERE is a wonderful prophecy and fulfillment. Isaiah 42:1, 2, 3 and 4 is the prophecy and Matthew 12:14-21, the fulfillment. Now from this let us look at the distinctive quietness of Jesus, distinctive in that He was different from men of the world—quiet, unostentatious, undemonstrative, never thrusting himself forth, but rather retiring from. Let us consider:

1. The fact. The quietness and modesty of Jesus Christ when He was here in the flesh. We may see this from five distinct things.

I. The fact. The quietness and modesty of Jesus to his public ministry. He lived so quiet a life in Nazareth that when He returned in the power of the Spirit people were surprised because there had been nothing of this seen in him before. He had lived there from the age of twelve until he was thirty. He probably knew he was only to live thirty-three years and he sees his time slipping away, but He was so subject to His Father that He will not step forth until the Father sends Him. The world around was perishing just as much as today, but God has His times and seasons, and it was predicted by Daniel just when He would commence His ministry, and He could not before that.

2. When Jesus entered upon His ministry and called His disciples about Him how unostentatiously He lived! He did not manifest a superiority now, and say, "I am your leader and you must obey My power and respect Me, you may be My servant;" but He called them as learners or, as we would say now, students.



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With this training school He walked up and down the length and breadth of the land, never riding, so far as we know, and never keeping a servant as old Elisha, the prophet did. Sometimes He took the servant's place.

3. Still further we see this from the outcome of His ministry, He goes forth to preach and He has His spiritual power that draws people to Him; but He never attempted by natural means to draw a crowd to Himself. Now, could you imagine the Lord Jesus taking any of the means that many modern Christian workers take to draw the people to them. Ofttimes when the crowds did come to Him He got away from them as soon as He could, that is, the general crowd. "And seeing the multitudes, He went up into the mountains: and His disciples came unto Him, and He opened His mouth and taught them." He knew perfectly well that the crowds were not going to believe in Him. While they would gather about Him yet He never sought to retain them. The only occasion that looks anything like a demonstration on the part of Jesus was His triumphal entry into Jerusalem, but that was nothing that He planned. It was a spontaneous uprising on the occasion because He must show Himself as the promised King of Israel riding upon an ass as Zechariah had prophesied.

4. In another way we see this in reference to Jesus in His retiring from those who criticised Him or from those who were to antagonize Him or destroy Him. He simply retired. When He went to a village that did not wish to retain Him, He simply left them. The only case when Jesus used supernatural power was when He was wrestling in the Garden and He spake that word of power that caused those Roman officials to drop to the ground, and yet He allowed them to get up, and

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meekly submitted Himself. He never stood up for His rights.

5. There is another thing that shows His gentleness, meekness and quietness more than all. It is brought out here in the promise and fulfillment: "The bruised reed He shall not break and the smoking flax He shall not quench but He shall send forth the judgment unto victory." The bruised reed is the symbol of the weak thing, and the smoking flax is the symbol of inefficient life, and I suppose the meaning of this in this connection is that Jesus was so patient and tender with His disciples. I think you will acknowledge that Peter was a bruised reed, yet the Master did not discharge Him. And all the disciples contending which should be the greatest had not gotten into the secret of the Holy Ghost as their Master had, and yet He did not discharge them. He kept them, The bruised reed He shall not break.

Jesus was so quiet, so unostentatious, so tender that when you put it all together the picture that you form of Jesus Christ is a very quiet, tender and undemonstrative man. Of course He was charged with divine efficiency, and He could heal the sick and calm the waves; but along the line of the natural or human He was not at all demonstrative.

### *II. The Propriety of It.*

We see it was right from the Father's Word concerning it. Centuries before He came He said, "Behold my servant?" But isn't He going to fail unless He takes some assertive ground? I am going to uphold Him. But won't He fail and give out? No, "He shall not fail nor be discouraged until He hath set judgment in the earth."



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Then the Father says, "In whom my soul delighteth—in whom I am well pleased." I not only tolerate His quietness, but it is just what pleases me and enables me to make out of Him what I want to make. I want you to take notice of that. If the Lord ever puts you in quietness, and retires you and puts you in the background, remember, if you take it quietly the Lord looks down upon you with infinite delight as a soul in whom He is well pleased. We must become passive before God can efficiently use us. One way in which we are to receive the Holy Spirit is to keep very quiet along the lines of our natural activity, and keep very humble. What was Jesus doing? He was going down into the muddy waters of Jordan to be baptized like one of the generation of vipers. John was saying, "Oh, generation of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits meet for repentance," and Jesus comes right forward because he had taken the part of the generation of vipers. John said, "You are sanctified. I cannot baptize you." But He said, "Thus it becometh us to fulfill all righteousness." Then when He humbled Himself the Spirit came upon Him. Don't miss this thought as you want the Spirit in grander measure, here is one of the preparations.

Next, the Father decreed that He should have the victory because He apparently did not try to seize the victory. He is going to keep right on until the grand crisis comes, and "In His name shall the nations trust."

So we see it is right for Jesus to be as quiet and undemonstrative as He was. Yes, He had come as a suffering Savior, and His hope was the cross, and He had come to be submissive and not assertive and you know

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in the trial He stood as a meek lamb and let them hurl epithets and sneers against Him; but He said not a word. Like a sheep before his shearers is dumb and like a lamb brought to the slaughter he opened not His mouth.

### *III. Is His Example In This Respect an Example for Us?*

Here is the great point of difference. Many say the passivity ended with the crucifixion and that He arose from the dead, ascended on high, that He is a reigning Savior now, and that we are reigning with Him and therefore we are to dispense with the attitude of passivity, that because He suffered we are to reign. That is the underlying thought of Romanism and Post-millennialism. The thought is that the suffering side ended with the day of Pentecost, and that from the day of Pentecost there was a new dispensation wherein we, His followers, are to take a different attitude. This may seem strange to you, but if you think back over history and many suggestions that arise in your own mind perhaps you will find the same thought is working in you. You say, I see this great salvation and I am going to take all means under heaven to make men see it.

I am free to say that the example of Jesus Christ is an example for us, and we are in the same dispensation of passivity and suffering. "Forasmuch as Christ suffered in the flesh, arm yourselves with the same mind." And did not He say, "As the Father hath sent me into the world, so send I you." Receive the Holy Ghost. You are to work by the power of the Holy Ghost. You are not to call in earthly methods or earthly efficiency but you are to work just in the same way that Christ worked. And did He not say when he washed the



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disciples' feet, "I have given you an example that as I have done, so should you." We are not to employ human methods. In so doing we will miss the great problem that God has for us and that problem is the unity of divinity and humanity in our own hearts. If you are working simply by the human will you will miss the indwelling of the Holy Ghost and not only so but the unity of the Holy Ghost to the human spirit. If you are following human methods you miss the suggestions of the Spirit.

Of late I have been so much pleased to meet with friends who told me how God had led them into the stillness, quietness, and how it results in a consciousness that God is in them, and God is working through them. It is not God helping them to do something nor they helping God to do something, but God and man have become united. This is the problem of going deeper—deeper—deeper into the experience of the God-man as He retired from everything earthly and went through the depth of suffering. The secret of Christian living is along these lines in these days.

# *Truth in Type*

Conducted by

**Aaron Schlessman**

## *THE BLOOD OF THE LAMB TYPICAL OF THE BLOOD OF CHRIST.*

### *The Blood of the Lamb.*

1. The blood of the lamb was necessary to save Israel from the power of the death angel.  
Ex. 12:7, 12, 13.
2. The blood of the lamb was shed at the command of God.  
Ex. 12:3-6.
3. The blood of the lamb was of a spotless victim.  
Ex. 12:15.
4. The blood of the lamb was applied by means of hyssop.  
Ex. 12:22.
5. The blood of the lamb was the only defense for Israel.  
Ex. 12:13.
6. With the blood of the lamb applied, Israel trusted with boldness in the promise of God.  
Ex. 12:28, 29.

### *The Blood of Christ.*

1. The blood of Christ was necessary to save sinners from the penalty and power of sin.  
Lev. 17:11.  
1 Jno. 1:7.
2. The blood of Christ was shed at the command of God.  
Isa. 53:4, 10.
3. The blood, shed for remission of sins, was of the spotless Son of God.  
1 Pet. 1:18, 19.
4. The blood of Christ is applied by means of faith.  
Rom. 3:25.  
Rom. 5:9.
5. The blood of Christ is the only defense for the believer.  
Lev. 17:11.  
1 Jno. 1:7.  
Eph. 2:8, 9.
6. With the blood of Christ applied the believer enters with boldness to the throne of grace.  
Heb. 10:19, 20.

### *The Blood of the Lamb Typical of the Blood of Christ.*

“For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb



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without blemish and without spot (1 Pet. 1:18, 19). His blood is the anti-type of the shed blood of the lamb. In truth Christ is referred to as the "Lamb of God" (Jno. 1:29), and His precious blood was shed for the "remission of sins."

The blood of the lamb is typical of the blood of Christ in six particulars.

The blood of the lamb was necessary to save Israel from the power of the death-angel. God said, "Israel shall take to every man a lamb" and "shall kill it," and "they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast, and against all the princes (marg. version) of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you" (Ex. 12:7, 12, 13). Only the blood applied could save Israel from the dread-power of the death angel. To fail to obey God in this one point meant the smiting of the firstborn. The blood of Christ, likewise, is necessary to save sinners from the penalty and power of sin. "It is the blood that maketh an atonement for the soul" (Lev. 17:11). For "Without the shedding of blood, there is no remission" (Heb. 9:22); and "The blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. 1:7). Only the blood of Christ applied can save the sinner from sin and its dread-power. To fail to hear God's Word on this one point means eternal death.

The blood of the lamb was shed at the command of God. God said, "Take to them every man a lamb," "and

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ye shall keep it up until the fourteenth day of the same month (Ahib): and the whole assembly of the congregation of Israel shall kill it in the evening" (Ex. 12:3, 6). Christ's blood, also, was shed at the command of God. "It pleased the Lord to bruise him" (Isa. 53:10), He was "stricken, smitten of God, and afflicted (Isa. 53:4); His blood was shed, God smiting, for "the remission of sins." Christ shed His blood, not because sinful man overpowered Him, but because God smote Him. His hour had come. *God's will must be done.*

The blood of the lamb was to be of a spotless victim. "Your lamb shall be without blemish" (Ex. 12:5). The least flaw would make it unfit, and it must be cast aside. Perfection is what God requires. The blood, shed for the remission of sins, was of the spotless Son of God. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). He is the One in "whom God is well pleased." He is the Holy One, and Just.

The blood of the lamb was applied by means of hyssop. "Ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood" (Ex. 12:22). Hyssop was one of the most common things around them, and free to everyone. Christ's blood can be applied only through faith. God set forth Christ "to be the propitiation *through faith in His blood*" (Rom. 3:25). We are "justified by His blood" (Rom. 5:9) through faith. Everyone can have faith. It is free. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).



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The blood of the lamb, applied as God commanded, was the only defense for Israel. "The blood shall be to you for a token upon the houses where ye are: and *when I see the blood*, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:13). It was not their good works, not their morality, not their philosophy that saved Israel that night, but *the blood applied*. The blood of Christ, applied through faith, is the only defense for the believer. "It is the blood that maketh atonement for the soul" (Lev. 17:11). Without the shedding of blood and the application of the same through faith (Rom. 3:25) there is no remission. "And the blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. 1:7). It is not our good works, not our morality, not our philosophy that saves, but *the blood applied*. "To place anything, however good, on a level with the cross, or to seek to supplement the crimson drops of Calvary by human deeds is a flagrant offense and a shameful sin." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

With the blood of the lamb applied Israel trusted with boldness in the promise of God. "The children of Israel went away, and did as the Lord had commanded Moses and Aaron" (Ex. 12:28); and having done all that the Lord commanded, they trusted calmly in His promise, "When I see the blood, I will pass over you," knowing that they should be free from the plague (Ex. 12:13), but Egypt, trusting in her own gods, had no promise, but "at midnight the Lord smote all the first-born in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive

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that was in the dungeon and all the firstborn of cattle (Ex. 12:29).

With the blood of Christ applied, the believer enters with boldness to the throne of grace. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith" (Heb. 10:19, 22). The believer can trust with boldness in the promises of God; cleansed from sin through His blood (1 Jno. 1:7), "God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

"Oh the fullness of His grace,  
Rich and boundless, great and free;  
Making sinners, poor and lost,  
Heirs of God with Him to be.  
Human lips would fail to tell  
Half the sweet and wondrous story,  
How He brought by His grace  
All the way from sin to glory;  
And when we reach that glory bright,  
And our faith is changed to sight,  
Then these tongues will sweetly  
Sing all the praises of our King."



# *Outlines for God's Workmen*

Gathered by  
**Richard S. Beal**

## **THE RECONCILIATION OF GOD AND MAN.**

- I. The meaning of reconcile is to bring together again, to reunite, to restore to union and friendship after estrangement (Rom. 5:11; marg.). The Greek words used concerning reconciliation have peculiar meanings, as follows:
  1. To be changed throughout or mutually, as in Matt. 5:24; 1 Sam. 29:4.
  2. To change thoroughly a person to another: i. e., man toward God, from enmity to friendship, as in Rom. 5:10; 11:15; 1 Cor. 7:2; 2 Cor. 5:18-20.
  3. To change thoroughly from: i. e., fully as in Eph. 2:16; Col. 1:20-22. In all these words as relating to God and man, is expressed the great change between a holy God and a sinful man.
- II. The case may be stated as follows:
  1. Through the sin of man the original relation of love and peace between God and man was broken;
  2. Through it man became both subject to the just displeasure and punishment of God, and also wholly estranged from God and at variance with God;
  3. God through Christ crucified (himself the propitiation, 1 John 2:2; 4:10), expiates or cancels man's sin, removes man's guilt and so opens the way of man's return to God; accordingly, God in the gospel of His Grace calls upon man to lay aside all enmity and distrust toward God, and to turn in faith and confidence and love to Him who first loved us. The call is, God is reconciled, be reconciled to Him; God is friendly, let us be friendly; God has come to us let us go to Him, 2 Cor. 5:20. "In all natural religion, man is seeking God; in the Christian religion God is seeking man." Luke 19:10.
- III. The original and permanent type and illustration of the case is given in God's dealings with the first sinners of the race in the Garden of Eden; in man's sin, fear and guilty hiding from God; in man's blaming (enmity) God; and in God's seeking the sinners, and in mysterious words and rites giving man hope of future deliverance, Gen. 3:8-24. God from the beginning had the great end of

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reconciliation and salvation in view, and God also furnished the means. If His was the wrath, His also was the blood; if His the justice, His also the grace. It is God who in Christ propitiates God. Man becomes silent before God. Man must needs as a sinner be satisfied with what satisfies God.

IV. The Scriptures concerning the reconciliation.

1. It is God who reconciles the world unto Himself. 1 Cor. 5:16-20.
2. In such purpose and work Christ as one with God is joined. God could not command His love toward us in Christ's dying for us, if they are not one. Rom. 5:6-11.
3. It is through Christ crucified God reconciles. Rom. 5:5-11; 2 Cor. 5:13-21; Eph. 2:14-18; Col. 1:18-22.

V. The end and results of the reconciliation.

1. The holiness of reconciled sinners. Eph. 1:4; Col. 1:21-22; 2 Cor. 5:20-21.
2. The new creation consisting of holy beings under the one head, Christ Jesus. Eph. 1:10; Col. 1:15-20; Phil. 2:9-11.
3. The glory of God, and especially because of His grace to the church, the body of Christ. Eph. 1:5, 6, 22, 23; 2:7; 3:15-18.

—W. J. Erdman.

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## OUR GREAT HIGH PRIEST.

Heb. 4.

I. Great.

Better than Angels. Heb. 1:4.  
Better than Moses. Heb. 3:3.  
Better than Aaron. Heb. 5:4.  
Better than Melchizedek. Heb. 7:22.  
Prophet, Priest, King, past, present, future.

II. In Heaven.

There by virtue of His own blood, so we. Heb. 9:12.  
There once for all, work of atonement never repeated. Heb. 9:26.  
Work of our advocate never interrupted. Heb. 7.  
He represents us there, we represent Him here. Heb. 9:24.  
He presents our griefs and sacrifice. Heb. 13:15.  
Only a perfect man could be a perfect priest. Heb. 5:9.

III. Able and willing.

Our friend in court the Judge's Son. Heb. 4:14.  
Our advocate with the Father if we do sin. 1 John 2:1.  
Our helper that we may not sin. John 16:13.  
He died to make us clean. Heb. 9:14.  
He lives to keep us clean. Heb. 10:21, 22.



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## GRACE AND TRUTH.

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### IV. Conclusion.

Hold fast what you have. Heb. 4:14; Heb. 10:23.

Come boldly for what you need. Heb. 4:16.

—W. G. Carr.

### ACCEPTABLE PRAYER.

The impenitent, unsaved person cannot offer acceptable prayer; see Prov. 15:8; 28:9. There is the promise of salvation to the penitent person only; all the promises otherwise are to the saved—the children. As rebels we must first lay down our arms and surrender unconditionally; then our prayers will be regarded favorably. The following are elements of acceptable prayer:

1. Confession. Ps. 66:18; 1 John 1:6. If as children we sin our first duty is to make acknowledgement of the same and ask God's forgiveness, else communion is interrupted.
2. Thanksgiving. 1 Tim. 2:1; Phil. 4:6. We should cultivate more than we do the spirit of thankfulness.
3. Adoration. Matt. 6:9; Ps. 95:6, 7. Man never rises above the object of his worship, hence he should worship the living and true God as the only being above him and therefore worthy of worship.
4. Supplication. Ps. 6:9; Luke 11:5-13; the ground of our asking is our need, there is no inopportune time with God. He is a liberal giver, He is a willing giver. In the gift of the Holy Spirit we have the indispensable gift.
5. Submission. Rom. 8:26, 27; 1 John 5:13, 14. God cannot grant us that which is not in accordance with His will. He is not a capricious being. His ways are past finding out. Therefore should we be submissive to the Holy Spirit, that He may guide and help us to know what is the will of God.
6. Intercession. John 16:23, 24; 14:6. The method of approach is to the Father by the Son, through the Holy Spirit. God has in all ages found it necessary to bend Himself to the comprehension of finite man, else he could not know the infinite. Hence Christ became a man.

—L. W. Munhall.

### THE HOPE OF THE GOSPEL IS

1. A good hope. 2 Thess. 11:16.
2. A blessed hope. Titus 2:13.
3. A joyful hope. Heb. 3:6; Rom. 5:3.
4. A sure, firm hope. Heb. 6:18.
5. A living or lively hope. 1 Pet. 1:3.
6. A saving hope. Rom. 8:24.
7. A glorious hope. Col. 1:27.
8. A purifying hope. 1 John 3:3.

—Selected.

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### THE POWER OF CHRIST UPON THE BELIEVER.

There are two meanings of the word Power. Authority or right, Matt 28:18, and ability or power to execute, 2 Cor. 12:9. The latter word in the original is found one hundred and twenty-one times in the New Testament. It is translated seventy-seven times power; in other places strength, might etc. Consider the power of Christ.

1. The Power which Characterized Christ, and became Manifest also in the life of Paul:
  1. In the form of sympathy.  
Heb. 2:17. **In Our Lord.**  
Mark 1:41; 6:34; Luke 19:41.  
Acts 20:31. **In Paul.**  
Phil. 3:18.  
Phil. 1:8 (literally the tender heart of Christ.)
  2. Power of motive.  
John 5:30. **Our Lord's Motive.**  
John 6:38.  
John 17:3, 4. Finished.  
2 Thes. 2:4... **Motive Impelling Paul.**  
Acts 20:24. Finished.  
2 Tim. 4:7.
  3. Power of a definite purpose controlling the whole life.  
John 9:4. **Jesus** — Where did so much work lead Him? To death?  
John 12:24. Power of death.  
Phil. 1:21. **Paul** — was likewise to lead to The Cross, 1 Cor. 4:11-13; 2 Cor. 11-26-31; Gal. 6-14; Acts 29:22-24; 1 Cor. 15:31. If these characteristics of Christ, which in a measure rested upon Paul, rest upon us in conflict and service, we shall have the power of Christ upon us.
2. The Power of His Presence with His People.  
Promised. Matt. 28:18.  
Ex. 3:11,12; 4:10,11; 33:14.  
Judges 4:16, 17. **With Old Testament Saints.**  
Acts 23:11. **His presence with Paul.**  
2 Tim. 4:16, 17.  
Heb. 13:5, 6. **With all His Saints.**
3. Power of His Spirit within us and upon us.  
Believers possess a new life through the Spirit. He is also the sustainer of that life. Christ Himself is our life. 1 John 5:10; John 10:10; abundant. Hence Phil. 4:13; "Upon us," the word "rest" in 2 Cor. 12:9, is Tabernacle. Think of the Shekinah cloud resting down on the Tabernacle, the outward symbol of God's power and glory.



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4. Christ's Power is the Power of His word.  
Knowledge is power. Through His words we come to know Himself. Human speech alone is important for spiritual results, 1 Cor. 1:4; 1 Cor. 4:19. Jesus is fully identified with Scripture: "Me and My Words." Read also, Matt. 22:29; Jer. 21:9. Every word of God is pure.
5. Power of His name.  
Acts 3:6, 16; 4:10, 22-30.  
David faced Goliath in the name of the Lord.
6. Power of His Resurrection.  
Phil. 3:10; Col. 2:12; 3:1.
7. How are we made Partakers of Christ's Power?
  1. Through humbling.  
Gen. 32:24-32. He wrestled with Jacob until he deprived him of all strength, and taught him to prevail by weakness. So Paul in 1 Cor. 12.
  2. Through self-denial, 1 Cor. 9:25-27.
  3. Through faith, Luke 7:7, 8.  
The centurion recognized Christ as one under authority, having all the power of heaven behind Him, even as he himself was under authority with the resources of the caesars to draw upon. So said Jesus: "I have not found so great faith, no not in Israel." Let us beware of counterfeiting Divine power, as Jannes and Jambres copying Moses. See also Acts 8:10. Do not trade with unfelt truth, or traffic in stolen experience.  
—Geo. C. Needham.

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## THE BELIEVER'S WALK.

1. Walk after God. Obedience. Deut. 13:47.
  2. Walk before God. Perfection. Gen. 17:1.
  3. Walk with God. Communion. Gen. 5:22.
- J. H. Elliott.

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## RESULT OF A PRAYER-MEETING.

They possessed great boldness. Acts 4:31.  
They were united in heart. Acts 4:32.  
They consecrated all they had. Acts 4:32.  
They displayed great simplicity. Acts 4:32.  
They witnessed with great power. Acts 4:33.  
They showed great grace. Acts 4:32.  
They had care for one another. Acts 4:34.  
They were in complete subjection. Acts 4:35.  
Charles Inglis.

# *The Sunday School Lesson*

Exposition by Francis W. Starring  
Thought Producers by Franklin Stillions  
Golden Text Illuminated

Conducted by George W. Wise

## THE CREATION.

Gen. 1:1-5, 7, 9, 10, 12, 16, 21, 25, 27, 31. January 5, 1913.  
Golden Text, Gen. 1:1.

“**I**N the beginning God.” In the beginning of the created universe, God. In the beginning of every great and successful undertaking, God. In the beginning of every day, God. In the beginning of every thought, utterance and deed, God. Where is God in my life? Is He **in the beginning of everything** that pertains to my life and conduct?

**I—Creation and Desolation** (vs. 1, 2). The key to the book of Genesis and to the whole Bible is the first verse. This sublime revelation of God's sovereign majesty, eternal existence, omnipotence, wisdom and goodness is the light from heaven which clarifies every portion of the blessed Word. Our acceptance of Genesis 1:1 makes possible our belief in every recorded miracle, in the deity of Jesus, in salvation by grace, and in the security of all who have entrusted themselves to their divine Savior. Is not the hand that created the heaven and the earth sufficient for all these things? The very stars above us are.

“For ever singing as they shine,  
The hand that made us is divine.”

All the wonders of the universe bear witness to the glorious majesty of God, the pre-eminence of Jesus, by whom all things were made, and the infinite greatness of the Holy Spirit who appears on equality with Father and Son in the beginning (Job 38; John 1:1-3; Col. 1:16-18). This witness should also convince man of his insignificance and unworthiness till his voice would echo the cry of Job, “Behold, I am of small account . . . I lay mine hand upon my mouth” (Job. 40:4). Seeing thus his own weakness man may by faith lay hold upon the greatness of God and have omnipotence in place of human frailty (Heb. 11:3; Isa. 42:5, 6).

The second verse in the Bible suggests the saddest of all unwritten histories. “And the earth was (lit. had become) waste and void.” Isaiah tells us that God created the earth “not a waste” (Isa. 45:18). In verse one we view the earth as God created it. In verse two we view the earth as it was after some awful catastrophe had rendered it waste and void, for God did



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not so create it. We know that Satan's fall must have preceded the creation of man, and we therefore attribute to sin and satanic agency the ruin and chaos here depicted. How many ages of time elapsed between the original creation of earth and its subsequent desolation we know not. Geologists may make the earth as old as they please without injuring Genesis in the least.

The ruin, emptiness, and confusion of earth as God beheld it when He said, "Let there be light" is strikingly typical of the sad and gloomy state of a lost soul before the light of the world shines in (Jer. 4:23; Matt. 6:23; John 8:12; 2 Cor. 4:3-6).

2—**The Refitting of Earth for Man** (vs. 3-5, 7, 9, 10, 12, 16, 21, 25, 27, 31). What wondrous power God's simple **Word** displays. We see here no cataclysmic commotion, no awe-inspiring parade of mysterious methods. Throughout this narrative of God's reformative and creative works there is simply the spoken word. God said, "Let light be" (R. V.). "Let the firmament be. Let the dry land appear. Let the earth put forth grass. Let there be lights in . . . heaven. Let the waters bring forth. Let the earth bring forth." The same mighty Word was once among men in the flesh, saying to the leper, "Be clean"; to the blind, "Receive sight"; to the lame, "Arise and walk"; to the turbulent sea, "Be still"; and to the troubled sinner, "Go in peace." Surely the believer can rejoicingly say, "My heart standeth in awe of **Thy words**; the entrance of **Thy word** giveth light; how sweet are **Thy words** unto my taste; all **Thy commandments** are faithful; order my footsteps in **Thy word**; I hope in **Thy word** (Psa. 119:161, 130, 103, 86, 133, 170, 114).

How foolishly science and philosophy have hurled themselves against God's Word! No true discoveries of man have ever revealed a single contradiction in the Bible. There is perfect order in God's six days' procedure as recorded in the first chapter of Genesis. Even though it might at one time have seemed impossible for Him to bring forth light three days before the sun, moon and stars appeared we could have believed it, because of those first and all important words, "**In the beginning God.**" Where God works nothing is impossible. Now it is known even outside of God's Word that there was cosmic light which did not depend upon the sun. But if this were not known we would be foolhardy to put any supposed findings of science against our Lord's plain statement of truth. "Forever, O Lord, Thy Word is settled in heaven" (Psa. 119:89).

These marvelous works of God were **for man**. What shall we say to these things, when we consider our unworthiness and the magnificance of God's handiwork? "O, give thanks unto the Lord; . . . to Him that by understanding made the heavens, . . . to Him that spread forth the earth above the waters, . . . to Him that made great lights; **for His mercy**



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**endureth forever**" (Psa. 136:1, 5, 6, 7). Having performed such wonders for man, He is surely **able** and **willing** to bless His creatures who come to Him (Rom. 10:13).

"His very word of grace is strong  
As that which built the skies;  
The voice that rolls the stars along  
Speaks all the promises."

**Thought Producers.**

Verse 1. How are we introduced to God's Word? Do we need any written argument to prove the existence of God? No, His works declare Him (Psa. 19:1; 145:10; Job. 38:41; Rev. 15:3).

Verse 2. What condition do we find the earth in here? Did God create the earth in this condition? Both His nature and His Word deny it (Matt. 5:48; Isa. 48:15). Then why do we find the earth in this condition? Because of judgment (Jer. 4:23-26).

Whom do we find moving upon the face of the waters? What does this point to? That the triune God was the creator (Gen. 1:26; Job 26:13; Psa. 104:30; John 1:3; Col. 1:16).

Verses 3, 4. How was the light brought into existence? God spoke and it was done. What could be said about this part as well as all of God's work? It was good. What did God do with the light and darkness? How does God offer to bring light into every man's life? (John 1:4; 8:12; Acts 16:31.) What about this new creation (Ezek. 2:10)? It is good and holy (John 3:6; James 3:6; 1 John 3:9). What is necessary when this light has come in? A separation (Gal. 2:20; Col. 3:5; Matt. 6:24).

Verse 7. What do we have on this second day following the manifestation of light? What always accompanys the entrance of the light into a man's life? He is separated from the lost man by the veil, the flesh of Christ (Heb. 10:20) which is the ground on which a man's standing before God is determined (John 3:18, 19) and like as the water below the firmament may ascend above, so the man outside the veil may come within (John 3:16).

Verse 9-12. What was done on the third day? The earth was resurrected and bore fruit. Does the meaning of the third as a day of resurrection and fruitbearing appear elsewhere in Scripture? Gen. 22:4; 40:20-22; 42:18; Num. 7:24; 2 Kings 20:5; Hosea 6:2; John 2:1. What about the man that has been called out of the world and is now divided from it? He is raised with Christ (Rom. 6:4; Eph. 2:6; Col. 3:1) and should bear fruit (John 15:8; Eph. 2:10).

Verse 16. What did God place in rule of the day? What rules the night? Where do the lesser lights obtain their light? What great light shall rule the great day that is to come?



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Christ (Rev. 19:11—20:6; Isa. 60:19, 20; Rev. 21:23). During the night of earth's history who should be shining? 11; Col. 3:16; Phil. 2:15, 16). Where alone can they get their light? From Christ, the light of lights (2 Cor. 4:6, 10; Phil. 2:13, 14; 4:13).

### Golden Text Illuminated.

"In the beginning God created the heavens and the earth" (Gen. 1:1).

At the great Yerkes observatory at Lake Geneva, the operator, sitting quietly in his chair, touches a button and the huge dome begins to revolve. Another, and the whole floor rises noiselessly. Still another, and the gigantic tube begins slowly to turn. When the instrument is pointed at a star, the touch of another button sets clock work in operation that moves the telescope in conformity to the apparent movement of the star. One man was operating the whole gigantic affair. It is just a **faint** picture how, "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.—Selected.

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## MAN THE CROWN OF CREATION.

Gen. 1:26, 27; 2:7-9, 15-24. January 12, 1913.

Golden Text, Gen. 1:27.



AN did not have his start, as many suppose and teach, in a state of savagery from which he gradually rose to his present civilization. Adam was a product worthy of the hand that made him, and far superior to any specimen of manhood which succeeding generations have produced. But the divine likeness in the man of

Eden was sadly marred by sin. There is only one way to the recovery of all that was lost in Eden and it is the way of the cross. Through the atonement of Calvary all who believe are made **new creatures** in Christ,, and what God creates is good.

**I. Man Created in God's Image** (ch. 1:26, 27; 2:7). The crowning work of God's creation is now reached. "And God said, Let **us** make man in **our** image." The plural forms strongly suggest the trinity. Not only is God the Father our Creator, but so also are God the Son and Holy Spirit. The thought merits much meditation. How amazing is the Spirit's indwelling when we remember that He who makes our bodies His temple is our Creator. How glorious is Calvary when we see our Creator agonizing on the cross for our sins.

Unbelief has sought to explain man's existence by the evolutionary theory. Against the **theory** we have divine revelation



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of the **fact**. Would the wise men of today tell us that scholarship has given them such superior knowledge that they can no longer accept the Biblical account of their creation? Then they would have the arrogance and insolence to rear their learned heads above Christ Himself, for **He believed the testimony of Moses** (Matt. 19:4). Man's desire is to have a theory which lessens the force of his personal and individual responsibility to God. God's will is to make that solemn responsibility potent and real. Hence he urges the importance of His immediate creatorhood upon young and old. "Remember also thy **Creator** in the days of thy youth" (Ecc. 12:1).

"And God created man in His own image." We reserve for a later discussion the effect of the fall upon this divine likeness in man. Just now we are impressed with the practical bearing of man's creation in the Creator's image. Upon this truth is based the severe penalty divinely ordered for murder (Gen. 9:6). Human life is more sacred than brute life. Immortality is part of God's likeness in man and so a man is worth more than a sheep. In commenting on the deadly poison of an unbridled tongue James says, "therewith curse we men which are made in the likeness of God" (Jas. 3:9). Sins against lower forms of creation are inexcusable, but sins against men are deserving of greater condemnation.

2. **The First Test of Man** (vs. 8-17). In this paragraph we have man's location, state and responsibility.

(1) **Location**. Nothing was lacking in man's environment to make him happy and contented. No spot on earth is so fair that we could judge from it concerning the beauty and attractiveness of Eden. In that paradise of the first man was every tree pleasant to the sight and good for food. Without stint God drew upon His own resources to please and profit His creatures. Truly He was a wonderful Provider. He is the same today for all who trust Him for their needs (Phil. 4:19).

(2) **State**. We find man here in a state of blessed **innocence**, for the only fruit he had not tasted before the fall was from the tree of the knowledge of good and evil. Knowing no evil and therefore having no cause to distinguish between good and evil he was innocent. It must have been a good state, for God allowed him access to the tree of life that he might continue in it.

(3) **Responsibility**. Man was given an occupation. The labor in Eden was not bondage for it was well rewarded, and there were no thorns and thistles to embitter the toil. But the real test of man was in the command not to eat of the tree of the knowledge of good and evil. So long as man was trustfully obedient he would be in blessed fellowship with the Creator.

3. **Woman Created** (vs. 18-24)<sup>3</sup> Such was the distance originally between man and the lower animals that no helpmeet



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for him could be found among them all. Adam could find no suitable companion. But the impossible with Adam was made possible by God's grace and power. How solemn and how beautiful is this first marriage on earth instituted and sanctioned by the sovereign will of God. So vital and sacred was that bond of union that Adam could say of his wife, "This is now bone of my bones and flesh of my flesh." Polygamy, divorce, and enforced celibacy are monstrous and hideous beyond description when viewed under the white light of this true and significant narrative.

The first home on earth was set up by God Himself. For the safeguarding of that most sacred and necessary institution among men, God's hand should be in every marriage (1 Cor. 7:2; 1 Tim. 5:14; Heb. 13:4; 1 Cor. 7:39).

### Thought Producers.

Verse 7. How did man come into existence? By a creative act of God (Gen. 1:26; Matt. 19:4). What distinguishes the creation of man from the forming of the other living creatures? (1) That he was made in God's image and (2) that God breathed into his nostrils the breath of life (Heb. 9:27; Acts 34:15).

Verse 8. What does God do as soon as He has created man? Prepares a place for him. What does God do for every man whom He creates anew? Provides for him now (1 Pet. 5:7) and is preparing a place for him in the future (John 14:1-4).

Verse 9. What did God provide in the Garden of Eden? Food, life, a responsibility and rivers of water. What is there in God's present provision for His own? Food (Psa. 103:5; Matt. 6:31-34), life in Christ (John 1:4; 14:6; Col. 3:3), a responsibility as regards good and evil (James 1:27; 4:4; Rom. 6:4-10; Col. 2:21, 22), and the living water, the Spirit, to keep the new life refreshed and strong (John 7:37-39; Eph. 5:18; Gal. 5:16, 19-21; Rom. 8:14). What is there in His future provision? Isa. 51:3; Rev. 21:22-22:5.

Verse 15. What was the commission to the man in the Garden? What was to be the penalty if he failed in his responsibility? 1 Cor. 15:21, 22. What is God's commission to His own today? Col. 3:1-17. What is the penalty if they fail? 1 Cor. 3:14, 15.

Verses 21, 22. Of whom is Adam a type? Christ (Rom. 5:14; 1 Cor. 15:45). What did God do to Adam that he might obtain a rib to form the woman? What is there in relation to Christ which this sleep prefigures? The Cross (Matt. 27:45-50).

### Golden Text Illuminated.

"God created man in His own image" (Gen. 1:27).

The blind man is no judge of the paintings of Rubens and Titian. The deaf man is insensible to the beauty of Handel's music. The Greenlander can have but a faint notion of the climate of the tropics. The Australian savage can form but a



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remote conception of a locomotive engine, however well you may describe it. There is no place in their minds to take in these things. They have no set of thoughts that can comprehend them. They have no mental fingers that can grasp them. And just in the same way the best and brightest ideas that man can form of God, compared to the reality, are very meager. We bear only the **image**. "But now are we the sons of God, and it does not yet appear what we shall be, but we know that when he shall appear; we shall be like him; for we shall see him as he is."—Selected.

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### MAN'S FIRST SIN.

Genesis 3:1-12, 22-24. January 19, 1913.  
Golden Text, John 8:34.

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HE origin of sin is a mystery which no man can fathom. We may know, however, all we need to know about the first sin of man. The third chapter of Genesis is not to be read as mythology but as reliable and unerring history. The Holy Spirit has given us here a true account of the tragic affair in Eden which so sadly affected the course and destiny of mankind.

1. **Eve and the Serpent** (vs. 1:5). This is the first appearance of Satan as an "angel of light" (2 Cor. 11:14). He conquered by subtlety and wiles the first woman and by the same cunning and deceit he has brought myriads of human beings into similar disaster (2 Cor. 11:3; Eph. 6:11). In this case the entering wedge of the temptation was an apparently innocent question, "Yes, **hath God said**, Ye shall not eat of every (R. V. any) tree of the garden?" But the query of the serpent was dangerously suggestive to Eve. It implied doubt of the benevolence of God, suggesting that perhaps He had put upon His creatures some unkind prohibition. The serpent well knew that to admit of any question concerning the wisdom and perfection of all that God hath said is to open the heart's door to infidelity. Would that modern critics of God's Word were as well aware of that fact!

Eve's response to the serpent revealed a heart in which the seed of rebellion was sprouting. God had not said, "neither shall ye touch it." How quickly the woman yielded to the first destructive critic and actually began herself to tamper with God's Word by adding thereto. The commencement of the fall was the deceitful handling of the Word (2 Cor. 4:2). The day would have been saved if only Eve had been content to dwell in the fortress of simple confidence in God, whose loving kindness abundantly justified such trust.

Now the woman is so far gone in unbelief that Satan



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abandons caution and boldly announces, "Ye shall **not** surely die." Here he appears in his true character as the father of lies (John 8:44). All disguise may be thrown away for blindness has fallen upon his victim. The lie is made a still more palatable morsel by an appeal to pride. "Ye shall be as gods, knowing good and evil." The inner gate is flung wide to the tempter and in the heart of humanity the dreadful reign of sin and death has fairly begun (Rom. 5:12-14). Thus the book of beginnings describes a scene which is the only key to the black mystery of evil that for six thousand years has shadowed the uneven pathway of the race. Up to this point three words in our vocabulary have become invested with a meaning so strangely terrible none should forget: **criticism** (of God's Word), the **lie**, and **pride**. These three enemies have hounded the steps of man from the beginning and they are with us today as relentless and successful as ever. See Jer. 8:9; 2 Pet. 3:16; 2 Cor. 2:17; Ezek. 22:28; Mark. 7:20, 22; 1 Jno. 2:16.

2. **Sin and Shame** (vs. 6-12). It is easy to prove that the sin which overthrew Eve in Eden is the sin which overcomes the world today. Compare verse 6 with 1 John 2:16 as follows: And when the woman saw that the tree was **good for food** (the **lust of the flesh**), and that it was **pleasant to the eyes** (the **lust of the eyes**), and a tree to be desired **to make one wise** (the **pride of life**), she took of the fruit thereof (**all that is in the world**), and did eat. The world offers a man today what the serpent offered Eve long ago. When we see the disaster that came of the first offer how can we be deceived by the other? What shall it profit a man (Mk. 8:36)?

The woman was deceived into transgression, but Adam deliberately chose to share with her the fruit of sin (1 Tim. 2:14). Their eyes were opened, as Satan had said, and the sentence of death was upon them, as God had said (Rom. 5:12). The result of sin was **shame**. They beheld their own nakedness but utterly failed in the attempt to provide a covering in which they would be presentable before God. When they heard the voice of God they experienced no thrill of happiness as before at the once-welcome sound, but in shame and fear they hid themselves from His presence. God's ringing call "Where art thou?" went searchingly through the Garden and found the man in his shame. Then in the first words Adam spoke, out of his own mouth he stood condemned. His answer told the story of his sin. In vain did he seek to shift all blame to the woman and even to suggest that blame might be due to Him who gave the woman (vs. 12). No hiding place could be found, no excuse offered even a meager shelter, no hasty expedient of fig leaves made his condition less shameful. Yet, ever since that day man has foolishly, blindly endeavored to give excuse for his wretched condition. Ignorantly he does so, for the



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experience of Adam has taught us that it is better to own our nakedness and receive a coat from God, and far better to acknowledge our guilt and accept His promise of deliverance, knowing that **where sin abounded, grace did much more abound** (Is. 15, 21; Rom. 5:20).

3. **Consequence of the Fall** (vs. 22-24). The fall gave man a conscience, of which he had no need before. The fall resulted in his expulsion from Eden and from the tree of life, and gave him hard labor with much sorrow and disappointment through life. Since then man has been "far off" from God, and the only way of return is God's way, the Savior Jesus Christ (Eph. 2:13; John 14:6).

### Thought Producers.

Verse 1. How does the devil begin the temptation of Eve? He appears as an angel of light (1 Cor. 11:14) and asks a question which subtly called forth a doubt of God's word (1 Cor. 11:2).

Verses 2, 3. How does Eve treat this question? She shows that she admitted it into her heart by going out of the way to answer it. What other thing did she do in her answer? Added to God's word. Whereas how would God have us treat such questions? To the point, knowing whereof we speak (Psa. 17:4; 119:11; Matt. 4:1-11).

Verse 4. After Satan had succeeded in raising a doubt as to the truth of God's word what does he now do? Flatly denies it (John 8:44). Toward what fact does this point? That there is only a step between doubting the truth of God's word and denying it (1 Tim. 1:4; 6:3-5). What should the Christian man do? Take God at His word (2 Tim. 2:23, 24; Titus 3:9; Acts 10:20; Rom. 1:16, 17).

Verse 5. How does Satan bring the temptation to a climax? By an appeal to pride which had caused his downfall (Isa. 14:12-14). What did he accuse God of? Of withholding something from man which was for his good, whereas (James 1:17; Matt. 10:8; Psa. 103:13).

Verse 6. In what three ways did the fruit appeal to Eve? Through the lust of the flesh, the lust of the eyes, and the vain-glory of life. Is there any other channel through which Satan can attack us? 1 John 2:16; Matt. 4:1-11. What does God say about these things? 1 John 2:15, 17.

Verse 7. What did the man and woman realize as soon as they had obtained a conscience? What did they then do? Has not man been trying ever since to clothe himself in his own righteousness? Gen. 4:3; Rom. 10:3; 2 Tim. 3:1-5.

Verse 8. Although they had made themselves aprons what did Adam and Eve do as soon as God appeared? Although men may satisfy themselves now with their self-righteousness,



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## GRACE AND TRUTH.

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will it suffice when they stand in the presence of God? John 3:18, 36.

Verse 9. What do we see, hear? God seeking the sinner who had fled from his sight (Luke 19:10; Rom. 3:11).

Verses 10, 12. How does the sinner answer? With confession. But was his confession complete? No, for he put the blame on the woman and hence on God Himself for having placed him in these circumstances. How must a sinner answer the voice of the Lord? Luke 18:13, 14.

Verses 14, 15. What does God show here? His love toward man by the curse upon the serpent and the established enmity. Between whom is the greatest enmity established? Between the seed, Christ, of the woman and Satan. In what way do we see this enmity manifested through the ages? By Satan trying to destroy the seed (Gen. 3:15; Ex. 1:16, 17; 2 Kings 11:1-3; Matt. 2:16). When was Christ's triumph really attained? On the cross (Heb. 2:14; John 12:31). When shall this triumph be completely manifested? When Christ comes again (Rev. 20:2, 3, 10).

Verse 20. What does Adam now show? His faith (Gen. 2:15, 16).

Verse 21. Then what does God do? Provides clothing by the shedding of blood. How does God provide a garment of righteousness now to take the place of man's righteousness? By the blood of the cross (Eph. 1:7; 1 Cor. 1:30).

Verse 22-24. How does God show His love here? By sending man forth from the garden lest he should eat of the tree of life and live forever in his sinful state. How shall man enter when he again enters the garden of God? In God's righteousness (Isa. 51:3-5; Rev. 21:27).

### Golden Text Illuminated.

"Every one that committeth sin is the bondservant of sin" (John 8:34).

If you had a bird here—say, a canary—and it was all free except one leg, it would not be a free bird then. "It is only held by a single bit of cotton," you say. Still the bird is not at liberty. It cannot fly as it pleases. As long as a man is held captive by a single vice, no matter how small it is, he is still in **bondage** to iniquity. If any one sin binds him, masters him, he is not the Lord's free man. He is still a slave in the worst form of slavery. He is under the dominion of evil.—Spurgeon.

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## GRACE AND TRUTH.

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### CAIN AND ABEL.

Gen. 4:1-15. January 26, 1913.

Golden Text, 1 John 3:15.

**H**

UMAN failure gave a sad ending to the first chapter of man's history, closing the dispensation of innocence with judgment and expulsion. The opening of the second dispensation outside of Eden brings to man a new test, for he is no longer innocent, but as a fallen creature having the knowledge of both good and evil he dwells under conscience and the terms of the Adamic covenant (Ch. 3:14-19).

1. **Offerings of Cain and Abel** (vs. 1-5). Two offerings were brought to the Lord, one of which was from Cain and the other from Abel. One of these offerings was acceptable to the Lord, the other was not. "And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." The reason for the distinction between the offerings is patent when we examine them under the light of Scripture.

First, let us look at the offering of Cain with which the Lord was not pleased. It was doubtless much more beautiful than that of Abel. The fruits and flowers adorning the altar must have been a charming sight **to the man who brought them**. Nevertheless, "that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). It was true in this case. Cain's offering was the fruit of the ground, which God had cursed (ch. 3:17). There was nothing but Cain's own labor to commend his offering. He made the work of his hands the ground of his approach to God, and that was his fatal mistake. That which pleases sinful man may not be pleasing to the holy God. No man may make his own works the ground of his acceptance with God, for He accepteth no man's person (Gal. 2:6) seeing there is none righteous, "no, not one" (Rom. 3:10).

Now view the offering of Abel, which the Lord accepted. There was nothing beautiful in the sight of a slain lamb upon the altar, yet "the Lord had respect unto Abel and to his offering." Why? The Scriptures give answer in unmistakable language, "**By faith** Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). But faith must have something from God to rest upon, and what did Abel have? He had God's promise of a coming Savior (Gen. 3:15), and he had the lesson of the first sacrifice in Eden by which his father and mother were clothed. The coats of skins which made them presentable before God could not have been provided without the shedding of blood. Doubtless at that time God gave His creatures some



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## GRACE AND TRUTH.

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definite command concerning their approach to Him with sacrifices (else how could Cain and Abel have known they must have an offering when they came to Him). If so, they must have been taught that which has been God's requirement of man since the fall, and which has been summed up in the words, "without shedding of blood is no remission" (Heb. 9:22). Every blood offering pointed to the "Lamb of God which taketh away the sin of the world" (John 1:29). Abel's offering amounted to faith in Christ, "the Lamb slain from the foundation of the world" (Rev. 13:8). Cain lost sight of the promise of a suffering Deliverer and rejected the divine requirement of blood. Abel accepted and Cain rejected Christ.

Thus early in the history of fallen man God impresses the lesson vastly important for all ages, that approach to Him must be by faith in the shed blood of a perfect sacrifice. Today there is no forgiveness of sins and no acceptance with God apart from the blood of His Son Jesus Christ (Eph. 1:13; Rom. 3:21-26; Heb. 10:10, 14).

2. **Sin and the Sin-Offering** (vs. 6, 7). Cain's countenance was fallen, but it was not the sign of true repentance. He was angry because his own way was not pleasing to God. He was self-centered in his offering and self-centered in his wrath. The pride that blasted Eden ruined Cain. Still God came in mercy with a message that offered hope, if only Cain would hearken and believe. "If thou doest not well sin (or sin-offering) lieth at the door." This language conveys a two-fold picture: that of sin crouching tiger-like at the tent door of Cain; and that of a sin-offering ready to be sacrificed in Cain's behalf. Sin is a terrible fact in the world. The sin-offering divinely provided testifies of God's mercy and love. Cain rejected the offering and sin drove him out of God's presence. The sin-offering for sinners today is Jesus Christ, sacrificed at Calvary. To reject Him is to be banished from the "love presence" of God throughout eternity (Jno. 8:21, 24).

3. **The First Murderer** (vs. 7:15). Cain made a swift descent into crime and shame, but he got his start in unbelief. He was first an unbeliever, then a murderer, liar and vagabond. A startling proposition confronts us here. It is this: murder, lying, waywardness, and in fact sins of every description are **natural to unbelievers**. The heart of unbelief is a fountain of hatred, adultery, falsehood, covetousness, etc., (Matt. 15:19; Gal. 5:21; Romans 3:9-18). There is absolutely no limit whatever to the possibilities for evil wrapped up in the heart of one who rejects Christ.

There are many practical lessons in this paragraph, some of which we notice briefly. (1) The sin of shirking individual responsibility, indicated in Cain's answer to the Lord's question, "Where is Abel thy brother?", is prevalent among sinners. "No



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## GRACE AND TRUTH.

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man liveth unto himself," says God, but man goes on in his sin ruthlessly breaking hearts and ruining lives of others. (2) "The voice of thy brother's blood crieth unto me." No sin can be effectually hidden from God's sight save by the blood of Christ (Rom. 4:7, 8). Evil deeds of men are voiceful witnesses against them, which none can silence. (3) "Now art thou cursed." And yet acceptance of the sin-offering would have saved him from all this. There is One who became a curse for us to redeem us from the curse of the law (Gal. 3:13). Someone must bear the curse of every man's sin, of yours and mine. Will we accept Him who bears it for us, or go out into everlasting vagrancy? without hope of a possible return. (4) "My punishment is greater than I can bear." Still there is no repentance in this self-centered man.

The punishment and not the sin is what troubles him.

None is so miserable as the victim of self.

"Oh doom beyond the saddest guess,  
As the long years of God unroll,  
To make thy dreary selfishness  
The prison of a soul."

The lesson closes with a revelation of the enduring mercy of God. The mark upon Cain was for his protection. The patience and pity of the Lord should break the hardest hearts, and would if only the blinded eyes could see and understand (Jonah 4:2).

### Thought Producers.

Verse 3. What was the nature of Cain's offering? It was of the ground which God had cursed (Gen. 3:17-19), it was the result of the labor of his own hands, and it was bloodless. To what does this point? That Cain did not believe God's word (Gen. 3:15-19) but was trusting to his own character and works. Do we still have types of Cain-worshippers today? Jude 8-11; Acts 17:25. What was God's attitude towards Cain's offering? What can God do for those who are following in Cain's footsteps? Nothing (Jude 12, 13).

Verse 4. What was Abel's offering? How did Abel offer his sacrifice? Heb. 11:4. What does this imply? Previous instruction, for faith takes God at His word (Rom. 10:17). What is necessary for the remission of sins? Heb. 9:22. Then how did Abel come? As a sinner with a substitute, taking God at His word. How did God treat his offering? How must anyone come to God now to be accepted? As a sinner (1 Tim. 1:15), accepting Christ as his substitute (2 Cor. 5:21; 2 Pet. 2:24) and in faith (Heb. 11:6).

Verse 5. What effect did the acceptance of Abel's offering and the rejection of Cain's have on Cain? Has not this attitude



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## GRACE AND TRUTH.

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continued ever since? Gal. 1:10; 2 Tim. 3:12. Why does the natural man rebel against God's righteousness? Because it makes God everything (John 6:37; 3:16, Eph. 2:8, 9; 1 Cor. 1:30) and man nothing (1 Tim. 1:15; Luke 18:13; Rom. 7:18).

Verse 6. Did Cain give any reason for his anger? Do those whose wrath is kindled against God's righteousness and His people usually have a reason for it? Matt. 27:22, 23; Acts 7:57, 58; 13:45; 14:19; 17:5).

Verse 7. What does God now do? Speaks to Cain again and tells him the way. What does this show forth? God's long-suffering (2 Pet. 3:9).

Verse 8. Where does Cain choose to do his deed? What do those whose deeds are evil always seek? John 3:20.

Verses 9, 10. Although he thought he had concealed his deed what was really the condition? What is God's word on the subject? Psa 139:1-12.

### Golden Text Illuminated.

"Whosoever hateth his brother is a murderer" (1 Jno. 3:15).

A terrible tree grows in Australia called by the natives, "**the stinging tree.**" Try to imagine a monster nettle—a nettle grown as big as a tree, if you want to get a little idea of its characteristics. Luckily, it has a very unpleasant odor, so that the natives and animals can more easily avoid it. At first the sting or prick of the tree's thorn does not trouble one at all, he feels no pain whatever. But in a few minutes he is in agony. Weeks and months afterwards he suffers if water touches the wound. **Think how much this is like stinging "hatred."** All men and animals avoid these human nettles as much as possible, but alas, unlike the stinging tree, they are not stationary, but move about freely inflicting their poison upon those who do not seek them or come carelessly into their neighborhood, and the poison lasts. Weeks and months and a whole life-time afterward the wound burns and rankles. The stinging hatred may even be still in death, yet the misery it wrought still lives. "Whosoever hateth his brother is a murderer."—Selected.

# Grace and Truth

## A Bible Study Magazine

EDITED BY  
CLIFTON L. FOWLER

VOL. III  
1912

Grace and Truth  
115 EAST 31ST ST.  
KANSAS CITY  
MO.



## *PREFACE.*

As volume three of "Grace and Truth" is completed we wish to return unto God our thanks for the wondrous fashion in which He has led. He has been teaching the full power of the words, "Casting all your care on Him for He careth for you." The sending forth of this volume has been made possible by the enthusiastic loyalty of the readers of "Grace and Truth" who have supported the work financially, and by the unflagging efforts of the associate editors.

As our Lord has bestowed rich blessing in the past, we look to Him for the needed strength of the future.

CLIFTON L. FOWLER, Editor.

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**I**f we believe not, yet He  
abideth faithful: He can-  
not deny Himself.

2 Tim. 2:13.



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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”  
—Spurgeon.

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for

FEBRUARY -- 1913

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“Privilege bestowed by grace is a grave responsibility.”  
—G. C. Morgan.



**A Bible Study Mag-  
azine for Earnest  
Men and Women  
Everywhere.**



# Grace and Truth

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CLIFTON L. FOWLER, Editor

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5. God distinguishes between standing and state.
6. God distinguishes between salvation and rewards.
7. God distinguishes between Church and Kingdom.
8. The Jews are God's chosen covenant people.
9. God divides man's history into seven ages.
10. Satan is the usurping ruler of this age.
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12. The second coming of the Lord is pre-millennial.

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# Grace and Truth

## EDITORIAL

### *Fighting*

**T**HE call of God is a call to fight. But God's people are putting the emphasis in the wrong place.

It is common to hear preachers wax eloquent over "the triumphant march of the church militant." The favorite Sunday school song is, "We are marching, we are marching, eager now to join the fray." The popular religious books echo the tread of a conquering Christianity. But it is a false echo. The Word of God absolutely forbids any such idea. The church is in no sense a fighting machine. God never ordained the church to conquer the world. Christ will do that himself when he personally comes back to this old rebellious earth. "When the Son of Man shall come . . . before him shall be gathered all nations" (Matt. 25:31-32). God's purpose for the church is distinctly stated in Eph. 3:10, "To the intent that now unto the principalities and powers in heavenly places, might be made known by the church the manifold wisdom of God." Making known God's wisdom is not fighting; it is testifying, it is proclaiming—this is God's purpose for the church.

But where is fighting emphasized? In the individual life of the believer! Every Christian who is worth anything for the gospel is a grim fighter.

The child of God must fight down the old nature



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## GRACE AND TRUTH.

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—the mind of the flesh. “The flesh desireth against the spirit and the spirit against the flesh: these are set against each other” (Gal. 5:17. lit. v.). It is the mind of the flesh that hungers for the card party. It is the mind of the flesh that loves the passion of the sinuous dance. It is the mind of the flesh that relishes the exciting scenes behind the footlights or on the moving screen. And, “the mind of the flesh is enmity against God” (Rom. 8:7 R. V.). O child of God, if you stand with Christ against these things, fight mightily.

The fight between truth and error is waxing hot. It is the blasphemous teachings of higher criticism and the new (?) thought cults pitted against the Word of God. Many of our schools and seminaries are infested with reverent (?) Bible infidelity far more dangerous than Ingersoll’s bold attacks. Many a pulpit is silent on the damnable heresies of Christian Science, Millennial Dawnism, Theosophy, Unitarianism and other false isms. Against all these we must fight. “Fight for the faith,” (Jude 3 Lit. V.) is the clarion call to every lover of God’s Word. Fight! Not mildly but mightily. Hear it again—fight! You are arrayed against the doctrines of demons—Fight! Lay hold of the sword of the Spirit—and FIGHT! L. R. E.

Faith trades in marvels and her merchandise is with wonders.

—C. H. Spurgeon.

## *Who Looked for Him*

**B**ECAUSE there be some who still claim wisdom and yet say that no one of any consequence ever stood for the blessed truth of our Lord's pre-millennial coming, we quote the following from Nathaniel West, who is regarded by many as the greatest Greek and Hebrew scholar of his day. A number of years ago, at the time of the publication of one of his masterly books, the Chicago Inter-Ocean said that he was a man of a "well trained mind, deep love of the Bible, and real scholarship." This man says,

Truth once established by the Word of God, objections are nothing,—least of all the commonplace that the pre-millennial doctrine "disparages the means of grace, the mission of the church, and the work of the Holy Spirit,"—an objection which amounts to this, that the Word of God disparages itself!

That the second coming of Christ *precedes* the victory of His kingdom "underneath all the heavens" is as certain as that the sunrise precedes the day.

We give thanks unto God for so clear a testimony.

May these days when men run mad after a Christ-denying scholarship be marked by God's calling many out of the general apostacy to declare the full counsel of God concerning the coming King.



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## GRACE AND TRUTH.

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**I**d rather know how to pray than how to preach. I may preach and move men, but if I can pray I can move God.

—J. Wilbur Chapman.

### *Self Interpreting*

**“I** CAN’T understand it,” is the complaint which is going forth about the Bible. “I can’t understand it.” And yet God has given His children the Holy Spirit to lead them into all the truth (Jno. 16:13) and has given them in the Bible a book which is essentially self-interpreting.

A remarkable example of the word of God furnishing the explanation to its own mysteries is to be found in the 17th of Rev. As Dean Alford says, the passage is a “theological battle ground,” but it need not be, because God has provided an inspired explanation which should settle forever the difficulties in the minds of men.

The passage is the one in which the apostle sees the vision of the lewd woman seated on the scarlet beast (Rev. 17:1-4). Following the description of the vision, in the same chapter, is the Holy Spirit’s interpretation of the vision. It will be noted in the following table that the human interpretation, and God’s interpretation are not much alike.

## GRACE AND TRUTH.

THE VISION	THE HOLY SPIRIT'S INTERPRETATION.	HUMAN INTERPRETATION.
In Rev. 17.	In Rev. 17.	
Vs. 3. "I saw a woman."	Vs. 18. The woman which thou sawest is that <b>great city</b> which reigneth over the kings of the earth. (Then in order to make the matter so plain that none need err, the Holy Spirit gives the <b>name</b> of the city.)	It is the <b>Romish</b> apostacy which is the subject of these terrific judgments. She (the Roman Catholic church) is described here as an unchaste and unfaithful woman. Cumming's Lectures, page 407.
Vs. 1. "The great whore."	Vs. 5. And upon her forehead a name written, a secret, Babylon the great. (Rotherham trans).	The fallen and guilty woman is the representation of the Church of Rome. Cumming's Lectures, page 408.
Vs. 1. That sitteth upon many waters.	Vs. 15. The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.	She (the Romish Church) sits upon the universe. Cumming's Lectures, page 408.
Vs. 3. Sitting upon a scarlet colored beast.	Vs. 8. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition.	The beast is the pope. Cumming's Lectures, page 307.
Vs. 3. Having seven heads.	Vs. 9, 10. The seven heads are seven mountains on which the woman sitteth, and <b>they are seven kings</b> (so reads Rotherham, and Revised Version). (The "seven mountains" are not the Holy Spirit's interpretation of the "seven heads," but simply another symbol thrown in. The interpretation is found in the closing words above,— <b>"And they are seven kings."</b> The King James version on this passage is misleading.)	By these words, Rome is pointed out, . . . The city on seven hills. Alford.
Vs. 3. And ten horns.	Vs. 12. And the ten horns which thou sawest are ten kings which have received no kingdom as yet but receive power as kings <b>One hour with the beast.</b> These have one mind and shall give their power and strength unto the beast.	These ten kingdoms give their power to the pope. Anglo-Saxons, Franks of Central France, Ullman Franks of Eastern France, Burgundio Franks of Southeastern France. Visigoths Suevi Vandals Ostrogoths in Italy Bavarians Lombards. Cumming's Lectures, Page 281.



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Men need to learn that it is better to lean on God and His wisdom than to trust in the learning of men. God says the woman in the vision is the great city whose name is Babylon, we see that the fulfilment of the prophecy demands a future restoration of the ancient city on the plain of Shinar. God's book teaches that the vision of the fallen woman stands for a wicked city of the future but man teaches that she stands for a false religious system of the past.

The same contrast is evident when it comes to the meaning of the "scarlet coloured beast." The Revelation describes a wicked personage who speaks blasphemies against God (Rev. 13:6) and who receives the "stroke of death" (Rev. 13:12). This wicked being is miraculously resurrected, healed (Rev. 13:12) and comes back to earth having great power for forty-two months, *three and one-half years* (Rev. 13:5). When this brief period of power is past he is cast into perdition (Rev. 19:20). The event which vanquishes this remarkable prophetic personage is the forthshining of Jesus Christ in His second coming (2 Thes. 2:8; Rev. 19:19-21). When this being is mentioned in the Revelation he is called "the beast." In other places in Scripture he is called, The Man of Sin, The Son of Perdition, The Anti-Christ, and The Wicked One. He is nowhere spoken of as a religious system nor as a succession of popes. He is uniformly spoken of as a person. That he is still future is proved by the fact that Christ shall destroy him at the time of His second coming. In the light of these facts the Holy Spirit's explanation of the beast becomes most clear,—*"The beast that thou sawest was and is not and shall ascend out of the bottomless pit and go into perdition."* Man's interpretation is contrary to God's. Man says the beast is the succession of

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popes in the past, God's Word teaches that the beast is the Anti-Christ of the future.

These things serve to illustrate a great principle in Bible study. The true source of information and enlightenment on all Bible problems is the Bible itself.

The Bible is self-interpreting.

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### *Notes*

#### *Dr. Chapell.*

We feel that special attention should be called to the thoughtful article by Dr. Chapell published in this month's issue of Grace and Truth. It is a stimulating and nourishing study. This one of Dr. Chapell's articles has been published before in pamphlet form.

#### *Bible Study Conference.*

During the past month the editor was at Rich Hill, Mo., in four nights of Bible study work. The Lord graciously gave His blessing. The subjects discussed were "Binding the Strong Man," "Standing and State," "The Personal Reign of Jesus Christ on Earth," and "After Death, What?"

#### *The Second Coming.*

Starting in the March issue of Grace and Truth there will be a series of illuminating articles on the second coming of the Lord, by Leslie R. Elliott.

#### *Israel's Brambles.*

The Editor's article on Israel's Brambles was crowded out of this issue. It will appear, the Lord willing, in the next number.

#### *Tardy.*

This issue of Grace and Truth goes to press tardy. The Lord willing, the March issue of the magazine will be in the hands of the readers in time for the first Sunday of March.

#### *Elias Newman.*

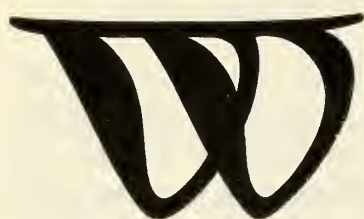
This issue contains the second and closing installment of Brother Newman's article on the Jew. We bespeak a prayerful reading by the entire Grace and Truth family. We thank God for the conversion and testimony of this Jew.



# *The Eternal Security of the Believer*

By the Editor

Note.—This series of brief articles is taken from a series of letters written to a beloved friend who is hungry to know more of the grace of God. The first reason given for the believer's security is,—Because Christ was punished for all our sin, and God being just cannot demand a repunishment.



WHEN Christ hung on Calvary, the guiltless One, suffering for the guilty, He was not a fractional sin-bearer. In Rom. 6:10 is this statement,

For in that He died, He died unto sin once (but the literal Greek is "once for all").

The same truth is stated again in Heb. 10:10.

We are sanctified through the offering of the body of Jesus Christ *once for all*.

And only two verses farther down we find these glorious words,

This man . . . offered one sacrifice for sins forever (Heb. 10:12).

And confirming these great passages, is the passage in Acts 13:39,

And by Him all that believe are justified from *all* things.

In the light of such scripture, who can doubt the all-sufficiency of Christ? How can I think that God would hold even a single sin against me, when I am plainly told that He has justified me "from all things."

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I once heard an evangelist say, in the invitation to lost men, "Come to Jesus and He will forgive every sin that you have committed up to this present day." But that is only a part of the truth, for we have just read in Acts that when we believe we are "justified from all things" and "all things" includes the future as well as the past. But some one who is anxious to lose his salvation, cries out, "I don't believe that God will provide for my future sins," but strange to say, the one who raises such an objection has completely forgotten that when God made His great provision for sinners on Calvary that every whit of the sinner's sin was at that time future. The sinner of today was not even born, but God in grace made provision that all who would believe should be "justified from all things."

What more could we wish? What further assurance could we ask? Our God declares to us that we who believe are justified from all (not a part, but ALL) things. Surely this should satisfy us and give to us a happy and tranquil mind. Our blessed Christ hath answered for all of our sins! Our blessed Christ hath suffered "once for all"! We are "justified from all things"! Thanks be unto God.

This fact, then, that Christ suffered for all of our sins becomes the ground of our security and consequently of our peace and joy. He has suffered for our sin once. God has seen our sin punished on Calvary. God has beheld His only begotten Son suffering for our guilt and our transgression. In fact, God himself laid on Him the iniquity of us all (Isa. 53:6). And just here is the wonder of it. Our God, being just, cannot demand a second payment for the sins of that one who has accepted the substitutionary work of Christ. That one is justified from "all things."



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A certain banker of wealth loans five hundred dollars to an acquaintance. When the note comes due, the debtor is unable to pay. A friend learning of his predicament goes directly to the bank and pays the note and interest, notifying his friend to no longer worry about the debt as he had paid it. Shortly afterward the banker meets the man whose debt has been paid and says to him,

"You borrowed five hundred dollars of me."

"I did," says the astonished man.

"And you have not paid one cent."

"That is true, but——"

"And I demand payment at once."

We are right when we say that such a proceeding is unjust, for the debt had been paid by the loving sacrifice of a friend. To demand another payment is injustice to him who paid the debt.

If we were to come before God, can you imagine Him dealing with us in this fashion,—

"You have sinned against me."

And we would be compelled to say, "Alas, we have."

"And you have never paid the price of sin."

In amazement we would answer, "That is true, but——."

"Then I demand payment at once."

Such a proceeding would be unspeakably unjust, for the debt of sin has been paid with the precious blood of Jesus Christ. To demand another payment is injustice to Him who paid the debt. Do you think that God would be unjust to His beloved Son?

"Jesus paid it all,  
All to Him I owe,  
Sin had left a crimson stain  
He washed it white as snow."

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The inevitable conclusion of this is that the believer is eternally secure because he will never come into judgment, his judgment and condemnation having been poured out on Christ, the substitute. To this the Scriptures agree.

“Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and *shall not come into condemnation*” (Jno. 5:24).

Here is the testimony of Christ,—“shall not come into condemnation.” The revised version renders the word “judgment”—“shall not come into judgment.” There are those who would seek to add something like this to the passage, “If they hold out steadfast to the end,” but faith neither adds nor takes from the inspired record. Faith simply takes God at His word, “shall not come into judgment.”

A short time ago I was teaching a Bible class of young men. I put this question to them. “Will anybody be bold in the day of judgment?” The answer from practically the entire class was, “No.” I asked why. They said, “Because we don’t know until the day of judgment whether we are saved or not.” I had the class turn at once to 1 Jno. 4:17. “Herein is our love made perfect, that we may have boldness in the day of judgment.” Why should not the child of God be bold in that great day? Why should one who “shall not come into judgment” fear judgment? Even the terrors of the coming day of wrath cannot strike fear into the heart of the man who has placed his case in the hands of Jesus Christ. He does not have to wait until the day of judgment to learn whether he is saved or not, for



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Jesus said, "He that believeth is not condemned" (Jno. 3:18).

Christ has satisfied God's every demand for us; here is the secret of joy in the Christian life. Christ is the foundation upon which our salvation is securely fixed; here is the ground of assurance. What a wonderful display is this of the grace of God. He hath given His Son. The Son hath paid our debt of sin. The Father is satisfied with the blessed atoning work of the Son. The Father will never demand of us a second payment, hence we shall not come into judgment.

O blessed message! O thrilling truth! We are eternally secure. The payment for sin is made by Jesus Christ. God Himself demands no more.

Payment God will not twice demand,  
First at my bleeding Surety's hand,  
And then again at mine.

**There is a great difference in having to say  
something and having something to say.**

**—A. T. Pierson.**

# *The Worker More than the Work*

By Dr. F. L. Chapell

Late Dean of Gordon Missionary Training School

**G**OD'S purpose in calling us to be laborers together with Him during this present age is not simply that the apparent work which He sets before us may be accomplished. It is rather, that, in the accomplishment of this work, we may be prepared for our chief and ultimate service in the age to come.

But too often men, judging simply from the narrow view of the present time, suppose that the present conquest of evil and the immediate establishment of righteousness in the earth are the main objects God now has in calling us into his service. This they conceive is the work he has given us to do. But if this work were the chief thing in view he could more easily accomplish it by other and better agents. He could set His own hand to it more vigorously, and call in more supernatural agents than He now does. All power is in His hand, and He has but to use it to bring about the result. There is a time coming when He will arise in His might and make short work in the earth. And if the immediate rooting out of sin and the establishment of righteousness were the chief things to be accomplished, He might thus arise at once and speedily work this short and radical work. But evidently this is not His chief aim at present. And unless we discern what the real end is, which He has in view, we wonder as we behold the long and dreary reign of sin, and survey the vast extent of the misery and sorrow that abound in the earth. We are



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ready to cry, "How long, O Lord!" We wonder why He that hath the keys of death and hell does not turn them in the lock—why He that hath the residue of the Spirit does not pour it out upon the earth. Or, looking at our great Example, we ask, "If work were the chief thing, why did He spend the greater part of His life on earth without working? Why did He give only about three of His thirty-three years to work; and why did He allow Himself to be cut off at so early an age, when, apparently, He was best fitted to work? Or, further yet, following the history of the church, why was Stephen, when full of faith and the Holy Ghost, and doing wonderful works, cut off so soon, and why have so many of the rarest workers been cut down so prematurely? Why, then, are all these things as they are?"

We do not presume to give all the reasons of God's administration when He Himself does not give account of His matters. But one evident reason we can see. And this one is that *the worker is more than the work*—that character is more than mere deeds—that the doer is more than the things done. It is the character more than the deeds of the church that God now contemplates, since her chief sphere of service is to be in the ages to come. The present age is disciplinary rather than executive. We are *disciples, that is, learners*, more than we are workers, at present. Is it not modern self-importance that has set the name "workers" above that of "disciples"? To be sure we are workers, but this is largely because the work may be necessary to learning, since there are some lessons that can be best learned in work. We are workers in order that we may be learners, in order that we may be fully equipped for the age to come. When our character is perfected our pres-



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ent age work is largely done, even though we may seem to have accomplished so little in the way of pulling down the strongholds of Satan or in building up the cause of God. The Savior could say, "I have finished the work thou gavest me to do," even when His whole nation was rejecting Him, and His own chosen apostles were forsaking and denying Him. He was one in whom the Father was well pleased, notwithstanding the world was not won to God. So also, Paul could at least rejoice when nearly all his fellow-laborers had forsaken him, and apostacy was creeping into all the churches he had founded, for he had *kept the faith*. His boast was not what he had achieved in the way of work, but what he had come to be in the way of character.

If, now, we inquire what are the elements that God is seeking in the worker, we may say that the first is *godliness*, that is, a proper appreciation of God—such a vivid apprehension of Him as will keep us constantly thoughtful of Him and reverent toward Him. Ungodliness—that is, inappreciation of God—is the marked manifestation of the wicked, especially in the last days. Of the wicked the psalmist said, "God is not in all their thoughts." But the true disciple learns to realize and recognize God in all things and at all times. He prays without ceasing because God is such a constant reality to him. The prayerfulness of Jesus is a marked witness to this fact. His prayer at the tomb of Lazarus is eloquent in this regard, showing not only His own constant communion with the Father, but also His desire that the bystanders should learn to recognize God as the source of power about to be so signally displayed. And if our work gives us a vivid apprehension of God, and brings us into communion with Him, it largely accomplishes its end, whether it seems to be largely "success-



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ful" in the eyes of the world or not. The high priestly prayer of Jesus just as He was being rejected by the world illustrates this point. He knew God most thoroughly, whether He had led the world to know Him or not. Blessed is that work, however appearing to the public, that makes us know God.

Another element in the character of the worker is *submission to the will of God*. This, perhaps, is a greater acquisition than the mere appreciation of God. It is blessed to have the mighty God bend to aid us in our work; but if He shall will that we suffer rather than that we achieve, we must be very closely attached to Him if we say with sweet submission, "Not my will, but thine, be done." This, apparently, was the finishing touch in the career of Jesus when He bowed in Gethsemane and uttered this supreme submissive petition. Often, in the exigencies of our work, we are brought into the holy hush of profound submission.

But there is another sense in which the worker needs to become submissive to the will of God, not so much passively as actively. The will or the purpose of God is sometimes far beyond what we ask or think. He purposes larger than we plan, and we must be led to comply with His purposes rather than with our plans. It has ever been the vice of God's people that they have not accepted the whole of his purposed salvation. Christ has continually something against His church, because she does not accept the fullness of His salvation. We are frequently stopping with some partial, local, temporary phase of blessing instead of reaching out to the complete and final prize of the upward calling of God in Christ Jesus. How many are putting their best energies on superficial "reform" instead of grasping the will of God concerning holy, immortalized humanity, as re-

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vealed in the Scriptures and illustrated in the career of Jesus! Paul, in speaking of his desire that mortality might be swallowed up of life—that is, that he might be transfigured while living—says, “He that hath wrought us for the self-same thing is God.” This is God’s will or purpose concerning humanity. But how few submit their wills to God’s will in this respect! And yet are not the failures of works of reform and of various endeavors of man’s devising teaching mankind that they must finally submit to and accept God’s wonderful salvation? Would we ever really learn God’s purposes unless driven to them by the exigences of our work? Was not the futile attempt of Moses to deliver Israel by his own might when forty years of age, and his consequent sojourn in Midian, one thing that prepared the way for the sublime deliverance that God finally brought about? The final Moses was infinitely superior to the incipient Moses, by reason of the work and the consequent acquaintance with God that lay between. Oh, may God cause us to cease going about to establish our own righteousness, and lead us to submit to the righteousness of God by faith!

Yet another element in the character of the worker is *surrender to the person of God*. Not only must we appreciate God, and submit to His will passively and actively, but we must surrender ourselves to Himself. Very, very intimate is the relation into which God finally brings His chosen. It is not only that of Master and servant, or merely that of teacher and disciple, but it is also that of Bridegroom and bride, where the very self is surrendered in the closest and holiest of ties, so that they become one. Now, this blessed end is never reached if the thought is ever centered on the outward world, or things done in the present state of human society.



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But if "work," as such, is found to be hollow and unsatisfying, so that the soul cries out for God, it may do its work in leading the worker into personal union with God Himself.

Let us, then, accept the providences of God as they come to us, sometimes so disappointing, realizing that it is the worker more than the work that God now has His eye upon. And, at the same time, let us look over to the coming age, where, when fully conformed to God, we shall find our true sphere of service. Let us remember that we are coming again. Elijah did not turn his people from Baal worship, but he is coming again to do what he did not then. Jesus did not turn His people from their Pharisaism and unbelief, but He is coming again to do what He did not then. We may not have converted all our own generation, but we are coming again to do what we do not now do. The *work* will chiefly be done *then*. The *worker* is chiefly perfected *now*.

Sorrow is only one of the lower notes in the oratorio of our blessedness.

—A. J. Gordon.

# *The Jews and the Coming of Christ*

By Elias Newman  
of LOUISVILLE, KY.

**T**O put Israel in the place which God puts him, to adopt the attitude of love, concern and anticipation which characterizes God's heart and mind in respect of the literal people of Israel, is to honor the word of God, to bring glory to God Himself and a rich reward of personal and instrumental blessing.

God did not change His purpose as a result of Israel rejecting Christ; it was possible for Israel to accept Him right there and then, but according to God's efficacious and permissive plan he was rejected, but through their rejection of Him God developed His plan of the church which was part of His eternal purpose. We shall never understand the mystery of this in this time; we may in eternity when our finite modes of thinking and argument will be changed and we shall be like Him (1 John 3:2).

Now we would name some of the phases in the coming of Jesus having some reference to the Jews. The first thing to take place is the rapture and this may take place before the writer has finished the sentence.

The Jews return in an unconverted state to Palestine (Ezek. 22:17):

1. Because they are there (in Jerusalem) going to be judged.
2. Because it is impossible, had they come in a converted state for God to pour out his wrath upon them.
3. A second restoration is spoken of in Is. 11:11, 12,



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15, 16; 66:19, 20, which refers to Israel when converted and redeemed.

The signs of the times bear out these statements fully, also that the time cannot be very far off.

The results of modern missions and evangelistic efforts generally bear this out, especially Jewish missions which have been more fruitful than any. During the last century it is estimated that 250,000 Jews entered the church, and 2,000,000 heathen and Mohammedans during same period, while there are only about 12,000,000 Jews in the world.

There are more Jews in Jerusalem today than there ever have been in the history of the city.

The Jews in Europe are yearning towards the land. Hebrew is again becoming a living language. Often has the writer heard it spoken by Jews in daily converse on the streets of London and Berlin. The finest colonies in Palestine are Jewish. There has of late been a great increase of schools and colleges in Palestine especially for girls. In different parts of England this year special bazaars have been held in aid of different Jewish institutions in Palestine and were greatly patronized by rich influential Jews. The rich Jews have as a rule been very indifferent to the question of returning to Palestine, but this attitude has greatly changed in the last few years.

Jos. Wolf, 1822, found only 700 Jewish families in Jerusalem. Nicolazan, 1837 (Biblical researches), estimated there were about 3,000. Wilson, 1843 (The Lands of the Bible), 3,700. In 1867 Sir Charles Warren mentions 10,000 (Underground Jerusalem). Lees, in 1893, says there were 40,000 (Jerusalem Illustrated), and Lunz in his Almanac for 1897 says there were only 28,112. According to Jewish census, 1900, there were 53,065.

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Jewish Year Book, 1903, gives 78,000, and according to a Haifu correspondent of the "Osmanischen Lloyd," a few weeks ago, the number of Jewish inhabitants in Palestine is 100,000, but in the opinion of the "Times" correspondent, this is much below the mark, as he thinks there are more than 60,000 in Jerusalem alone.

There are two restorations, one in unbelief, which is taking place, and the other when they shall see Jesus as the glorified one. Just as there are two stages in the coming of Jesus.

Another thing to take place is that during the absence of Christ and the church from the earth, and Israel having been gathered back in unbelief will form a union with Anti-Christ, the usurper of Christ's authority, who will reign on earth, over which will pass a great wave of anarchy and chaos.

They will probably build a temple and set up the sacrifices. Things will go smoothly for a time till Satan will cause Anti-Christ to break the entente mode, will destroy the temple and kill many Jews who will be true to God. For in every dispensation there has always been a faithful remnant among Israel. There has never been a day in the history of Israel when it so needed faithful witnesses—the 7,000 true prophets who would not "bow to Baal."

In Joel and Isaiah we have passages that point to a possible destruction of a temple. In Joel the priests weep before porch and altar.

The time of the Lord's absence is called "the great tribulation" by our Lord himself; and in Jeremiah "the time of Jacob's trouble." In the terrible desolation and destruction that takes place, two-thirds of Israel are cut off and die, but one-third is brought through, and with



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deep repentance and humiliation is prepared to meet the Lord when he comes. The Lord returns with his saints (Zech 14:5; Jude 14; 1 Thess. 3:13; Col. 3:4), when the fight is fiercest, and himself goes to war against the nations that are gathered against Jerusalem. They are, of course, conquered, and after the victory the Lord is to be the recognized king of the whole earth.

Certain physical changes take place with regard to the Mount of Olives and the near vicinity of Jerusalem. Some have objected to this literal mode of interpretation and applied these passages "spiritually" or metaphorically to the destruction of Jerusalem by Titus, but this does not compare in one single feature to what took place then.

1. God did not defend His people, much less conquer the enemies.

2. The people did not submit to Jehovah and a reign of peace established.

3. The Mount of Olives did not cleave in the midst.

4. The city was not safely or gloriously inhabited.

5. The Lord did not then return, coming as He said He would, to the Mount of Olives.

6. Israel was not saved or gathered, but scattered all over the world in unbelief.

When Christ comes He will judge the nations (Matthew 25) as to their attitude to His beloved Israel, the Bride of Jehovah, the one that had as wife been divorced, but received back again as a pure, untainted virgin, but not until He had first judged the Jewish nation for their sins in rejecting Christ as Savior so long and their union with anti-Christ. They will be seized with a sense of deep shame something of the nature of the shame that must have seized the brothers of Joseph when they recognized him. No doubt such

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shame, terror, grief and compassion will take hold of them when they see that the Great Deliverer, Jehovah, the hope, trust and help of Israel was no other than the despised and hated Nazarene. But as Joseph, in spite of the treatment, he had had of his brethren, embraced and kissed them, wept for and embraced Benjamin, so will Jesus, the greater and nobler than Joseph do likewise with His brethren, and thus when Jesus shall have revealed to them His love and mercy, His preaching, grace and overwhelming mercy, fear, awe and terror will be replaced by deep contrition and self-abasement. Faith, love and joy shall break forth out of regenerated hearts made new and forever made the property of their Lord and God.

1. The Jewish nation will become a united nation, Judah and Israel made one, all the twelve tribes joined together (Isa. 49:18; Zech. 10:6; 8:4).

2. The original territory which was promised Abraham and which has never been fully possessed by Israel, will be inhabited. Extending from the shores of the Mediterranean to the borders of the Euphrates and from the entrance of Hamath, and the river shall be given to the nation (Numbers 34:8; Ezek. 47:15-20).

4. Jerusalem shall be made a new city, called Jehovah Shammah, in which judgment will take place (Zech. 8:4).

5. The land will be most wonderfully fertile and life will be greatly prolonged (Amos 9:13-15; Jer. 33:12-16, 31:27, 28).

The temple will, according to God's plan, be rebuilt. When the Jews returned to Palestine they built one in unbelief and according to their own ideas, but was destroyed by anti-Christ. Now in belief and according to God's plan as set forth in Ezekiel, they built a glorious



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temple. The church of Christ, the body consisting of Jews and Gentiles, saved in this dispensation, will be in association with Christ in the heavenly Jerusalem, in which there is no temple, and the bride of Christ, which is Israel, will occupy the earthly Jerusalem. But this of necessity takes place after the millennium.

During the millennium Christ and His church reign over Israel. We need have no jealousy of Israel's future glory, for when Jesus will reign over them we shall reign with Him. The millennium, which is the name of Christ's reign of 1,000 years on this earth, will be a great age of missions—we are only playing at missions just now. As the church should be now a nation of priests unto God, so the Jews will become a royal missionary society; the results of their world-wide labors will be national conversions. This is a dispensation of individual conversion; the first individuals to be saved were Jews; workers, all Jews, so in the millennium; first nation, Jewish nation, then other nations, the missionaries all regenerated and consecrated Israelites.

Even today we have a foretaste of that coming glory. Even in this dispensation, as in the old and as shall be in the future, some of the greatest workers for Jesus were Jews.

One thinks of great missionaries, such as:

Joseph Wolf, the great pioneer of Abyssinia, Arabia and Africa is now only to be equaled by a Livingstone. Dr. Stern, missionary in Abyssinia; Bishop Lecherschewsky in China; Bishop Helmuth in Canada; Bishop Alexander in Palestine. Then great teachers, such as Dr. Capadose and Dr. Costa in Holland, who saved the Dutch church from socialism; Dr. Cassel and Dr. Neander in Germany; Dr. Edersheim, Saphir and

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Ginsburg in Great Britain; Pere Hyasinth in France, and others which space prohibits mentioning.

There are many objections that one would like to have dealt with, but the most vital are part and parcel of a system which tries to explain psychological truth, called the Post-millennial theory. They believe that Christ must come after the millennium and that the millennium itself ushers in Christ. Some in this school even deny the personal coming of Jesus, and as a rule mix up, spiritualize and confuse the meaning of the plain text of Scripture. This theory is based on the idea that the world is getting better and better and that in time the world will be converted and when universal peace is established Christ will come.

But facts all around and the clear witness of God's word prove that this is not the case, and that our Lord must come before the millennium, for Jesus is the center and the substance of it. The events happening in the Balkan States and in the world at large are fatal to the post millennial theory; in fact, it is on the verge of absolute bankruptcy. The idea that the world's condition is improving is nothing less than absolute fiction. Men are not learning to love each other more. The forming of "Entente Cordiale," union of peace, between English speaking peoples, etc., are only things that appear at first sight, but when thoroughly looked into is only political foam on the surface of the world's ocean. What is the real condition of things? A few months ago a terrible war was just narrowly averted between Great Britain, France and Germany. France is busy in subduing Morocco. Then there is the terrible war between Turkey, just closed, and now there is Turkey, and the Balkan States, at each other's throats.



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Then there is friction between Great Britain and America over the Panama Canal. The writer was standing and listening to an English army officer speaking on the necessity for compulsory military training the other day in Leeds, England, and among many things he said was that we did not know how far the Panama Canal business would go. Anyhow, he said we must be prepared to send warships to enforce our demands should they be refused. This after talking of peace union between the two nations.

In Great Britain just now there is a great wave of anarchy; feeling between the classes is running high and men like Governor Mann is urging the mob to kill and murder those set in authority over us. There is also this same spirit abroad in Europe. In the face of these facts is the millennium so near? One thing we do believe that Jesus is coming and very soon. May we in walk and behavior respond, "Even so come Lord Jesus."

The End.

**The man who lives in the region of faith  
dwells in the realm of miracles.**

—C. H. Spurgeon.

# *Commerce in the Last Days*

By Frank S. Weston  
of TORONTO, CANA.

**D**URING every age there is some one idea that predominates—a certain tending of the elements in one direction. Something leads in the control of men's thoughts, words and deeds.

During the age of Caesar physical power was king; during the age of Demosthenes oratory was king; during the age of Luther religion was the leading idea. In the age of Washington the great question was liberty.

This is an age of commerce—business rules. Everything is ruled by trade.

This is the predicted condition of the last days. (Zech. 5:5-11; Rev. 18).

The minor prophets assert and imply in many passages the supremacy of commerce at the end of the age. (Mic. 6:9; 7:6.) In Zech. 5:5, the prophet saw an ephah, the emblem of commerce, "going forth" through all the earth. The ephah was the measure commonly used by the Jews in their trade with one another, and came to be the symbol of the merchant. Trade in its sovereign influence is predicted to reign for a season. Every nation is to fall under its control. "He said, moreover, this is their appearance (or aspect) throughout all the earth." Commercial greatness has for some years been the idol of this western world, and now we are seeing its influence in the stagnant nations of the eastern world. Now the power which, in former ages, belonged to the professions, is wielded by the merchants.



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But why should this be regretted? Is an ephah the symbol of evil? Is commerce an unrighteous force? Not necessarily so. Commerce may be the mere exchange on just and righteous principles of the productions of various regions and of the varied labors of mankind. The effecting of such exchange may involve no course of conduct that militates against the principles of God or sacrifices His truth. But it may be otherwise. If commerce arise into such supremacy as to make her merchants the great men of the earth, the influences that governmentally order the nations would in that case fall into her hand. The world, educationally, politically, religiously and socially, would be virtually under her control. This would be no loss if the principles of commerce were in harmony with the statutes of God. But, on the other hand, if evil controls commerce, the commercial period of the world's history will become the period of systematized wickedness.

Few, if any, will question that in all civilized countries commerce is becoming the controlling factor. And of whom is this commercial power composed? Of those who recognize truth—God's revealed truth? Alas, no. They are men of all kinds who combine for one object—wealth. Righteousness has small place in their operations. The great commercial system which is growing in all lands has little care or place for God in it. In the prophecy (Zech. 5:5-11) of the Ephah the prophet beheld a woman sitting in the midst of the Ephah. When the lid was taken off the woman naturally arose, but the angel exclaiming, "This is wickedness," thrust her down again, and replaced the leaden covering. Is it difficult to understand this? An Ephah, as has been already said, is the symbol of commerce; a woman is frequently used as a symbol of an evil system. In this case wickedness

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is the name God has given to the hidden system controlling commerce.

It is not difficult to discern that commerce is engaging the energies of human life. To see *that* is to see the Ephah. But God wishes His servants to perceive further that wickedness is incarnated in the great commercial system.

One point more. The land of Shinar is to be its final resting place; it is there that the house of its glory is to be built. *Its beginnings are not there.* It is to be carried there after a certain stage of its development. To that land where confederated evil began will this last system of evil be borne (Gen. 11:1-9). Every influence will favor ("the wind was in their wings"), and there it shall be established. Then it will be no longer a concealed system. The woman will no longer be hidden in the Ephah. She will display herself and glory in her grandeur (Rev. 18:12, 13). This is the end of the world's commercial greatness.

The system is at present, of course, only in its first stages of development. But we see about us at the present time indications that the fulfilment of this prophecy is nearing.

What dictates the policy of every civilized power? Not religion, not learning, not liberty. What, then? Commerce. What is the bond of union between man and man, community and community, between nation and nation? Commerce, only commerce. What power overrides race prejudice, religious fanaticism and political differences? For what purpose do we lay cables, make treaties, explore unknown regions, invent new schemes, and contest claims? These things are done mainly in the interest of commerce. What power can equal com-



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merce? It was not long ago it was quite subsidiary to learning and religion; now it is dictator. Yet at present we see this power only in its earlier stages. After a little it will dissolve every tie of nationality, every bond of family, every principle of right and religion which it cannot bend to its own ends, while it will cement all its parts into one whole.

What is its *present* moral character? Herbert Spencer says: "Illicit practices of every form and shade, from venial deception up to all but direct theft, characterize the commercial world. Tricks innumerable, lies acted and uttered, elaborately devised frauds are prevalent—many of them established as customs of the trade." (Morals of Trade). Manufacturers, wholesalers, jobbers, retailers and salesmen are in a system—for all are bound together—a system that is unrighteous, first, last and always. The principles of present day trade have no recognition of heaven in them. I know there are fair-minded and honorable men in trade, but the system itself is corrupt. Men in business freely express this belief. Some are ready to say that one cannot be honest as a manufacturer, jobber, or retailer, and get a living. Be this true or not, I affirm that "cheat," "eat," and "swallow" is the commercial principle. Wickedness is in the ephah. Satan is trying his best to bring all the world to his sway through international commerce. Those who live for the next thirty or forty years may look for marvels in commercial advance and attendant unrighteousness.

# *The Deadly Errors of Millennial Dawn Revealed*

D. M. Panton

C. C. Cook of 150 Nassau Street, New York City, has been carrying on an active campaign against Russellism. This study by Panton is obtainable from Brother Cook in folder form.

**O**NE cardinal doctrine reveals at once the heart of Millennial Dawnism. On minor doctrines there might be legitimate differences of judgment; on so essential a tenet there can be none. *Christ*, they say, *is a created being*; a mighty Archangel, existing before all worlds; Himself the author of all creation, *except Himself*, whom the Father created. "Before He was made flesh," they say, "He was known as the Archangel. He was the first, the direct creation of God."\* "The Logos was Himself the only direct creation of the heavenly Father."! Every honor and dignity is heaped upon Christ, while, almost imperceptibly and surreptitiously, He is robbed of His original God-head. Therefore the revelation of the Holy Trinity is not only denied, but ridiculed. The doctrine of the Trinity, they say, "is one of the dark mysteries by which Satan . . . has beclouded the Word and character and plan of God;"!! "a view which suited well the dark ages which it helped to produce."!!! In face of this it is unnecessary to disentangle its mass of minor teachings, true and false; the degradation of the Son of God from His Throne of original Deity, together with the denial of the existence of the Holy Spirit, is like a mighty axe brought down with a swinging crash upon the very taproot of the revelation of God. For what Christianity is, is entirely determined by what Christ is.

One utterance of the Holy Ghost is critically adapted to dissipate this error. "All things were made



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by Him; and *without Him was not anything made that hath been made*" (John 1:3). *He* has made all that was ever made—therefore He Himself was *never made*. Cast a circle about all creation: Christ holds that circle in the hollow of His hand; *but He Himself stands outside the circumference*. He is, it is true, the Son, the Only-begotten; but it is an everlasting Sonship backward as it is an everlasting Sonship forward; and the begetting is not a momentary act, but an eternal relationship. The Father was always the Father; the Son was always the Son. Hundreds of years before the Incarnation of *the Son* God said: "Thy throne, *O God*, is *for ever and ever*" (Heb. 1:8); never *established*, for it never *was not*; for "without Him was not *anything* made that *hath* been made." He built all things; and "He that built all things is *God*" (Heb. 3:4).

Lest any should think this a mere quibbling over words, let us note three stupendous fruits of this strange plant.

*If Christ was Created, the Gulf Between God and Man Has Never Been Bridged.*

The gulf that yawns between Him who called all things out of nothing, (Heb. 9:3), and the things called out—between creature and Creator—is vast, unimaginable, and unknown, *and it is impassable, to all but God*. Into that infinite chasm you might fling a million arch-angels, and still be no nearer to the further shore. All approach across that chasm must come from the side of God; and if *God* did not come in the person of His Son—if the Son was not the express image, and the very substance—if the mighty arches of the bridge of life never started from the further shore—the God-head has never entered into the manhood, and manhood has never been exalted into the God-head. Was it an angel that

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crossed the mighty void? "*Of which of the angels hath He said at any time, . . . Thy throne, O God?*"

Here is the second fruit of this evil plant.

*If Christ was Created, Infinite Sin Has Never Found an Infinite Sacrifice.*

Sin against man, a finite being, is a finite offense; but against God, an infinite Being, it is infinite transgression; and therefore requires an infinite sacrifice. *No created being could have endured the Hell-agony that passed over Gethsemane and Calvary.* Every torture that the saved would ever have suffered entered the bosom of Christ; a world's sin fell on Him in a world's damnation—and *who but God could have borne the agony?* The Holy Ghost brings out the fact with startling clearness—"Feed the church of God, which He purchased *with His own blood*" (Acts 20:28). We are bought with the *blood of God*; and without an infinite sacrifice there is no remission of infinite sin.

Still graver is the third gourd of this wild vine.

*If Christ was Created, His Claim to God-head was Blasphemy.*

Now this claim was made in explicit terms. "Thou art not yet fifty years old, and hast thou seen Abraham?" (John 8:57). Our Lord's answer was highly peculiar. "Before Abraham was, I am." The loftiest Seraph, created in the far backward and abysm of time, could only have replied—Before Abraham was, *I was*. But the answer is deeper. "Before Abraham began to be, sprang into existence, I"—began to be? sprang into life, oh, no!—"I am." But it is deeper still. "*I am*" was *God's own chosen title*. Moses said: "When they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, . . . Thus shalt thou say unto



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the children of Israel, *I am* hath sent me unto you. . . . *Jehovah*, the God of your fathers" (Ex. 3:14). The Millennial Dawnist confesses that Christ created all things; and yet asserts that there was a time when He *was not*. *Then He was guilty of blasphemy in appropriating the title "I am."* "Before the mountains were brought forth, *or ever Thou hadst formed the earth* and the world, even *from everlasting* to everlasting, Thou art God" (Ps. 90:2).

Millennial Dawnism is obviously a recrudescence of Arianism. "We believe," said Arius, that Christ "was created by the will of God, God's perfect creature"; and that, "before His generation or creation, He was not." Arianism plunged the church of the fourth century into the fiercest conflict and confusion. For half a hundred years, as Bishop Hooker says, the issue hung in the balances; until at the Council of Nicea, and afterward at the Council of Constantinople, the Scriptural doctrine of God-head was established once for all in the church. The error died at last, but it died hard; and only Eternity will reveal how many lives were wrecked, how many souls destroyed, by four hundred years of Arianism. Today it confronts us once again. Millennial Dawnism is a signal proof that Satan is not only forging new weapons, but refurbishing old, for his last desperate assault upon the citadel of God. *It behooves us to guard the Person of our Lord with our very life.* My Savior-God *is* my life; and if you rob me of His God-head, or of His manhood, you break my heart with a lost Christ, and you plunge my soul into a certain hell. "Of whom (Israel) is Christ as concerning *the flesh*"—a true man—"who is over all, *God blessed for ever.* Amen." (Rom. 9:5).

## *Coo -- E E*

By George Soltau

**A** YOUNG man, one of the audience, who was quite unknown to me, after I had spoken asked for an interview.

"Well," I said, "what is it?"

"I want to have a little talk with you, if you don't mind. I'm a sceptic. I don't believe in anything."

"Lots of fellows are sceptics nowadays, just like you, and its' not very easy to help them. What do you want to know?"

"Well, I wanted to ask you if you would kindly try and prove to me that Christ really exists."

"Why should I? He doesn't interest you at all, if you are a sceptic. It can't concern you, surely."

"Well, I am very miserable, and I find things unsatisfactory; and I have been wondering this evening whether I could get any proof about this."

"Supposing you did; what next?"

"Well, perhaps I might become a Christian."

"Is it worth your while—being a sceptic?"

"Well, I am so utterly miserable and wretched."

"That's no wonder—serves you right; and I'm not going to waste two minutes in trying to prove to you that Christ exists."

"Why not?"

"Because it's not worth while under the circumstances. Besides, I'm not sure it's possible to do so to a sceptic."

"I wish you'd try. You have no idea how dark and miserable I am."



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"Perhaps I will, if you will kindly prove me something first."

"What's that?"

"That you are your mother's son!"

"That's easy enough."

"All right; fire away. How will you begin?"

He sat thinking some time, and then said, "I'm blest if I know how to begin!"

"That's just my fix, too, about proving Christ exists. I don't know how to begin. Look here, my dear fellow. All you can tell me is that so far back as you can remember someone taught you to call her mother, and she called you her son; and you have both gone on doing it ever since. Has it worked all right?"

"Certainly it has."

"Are you satisfied that she is your mother?"

"Perfectly so."

"Can you prove it?"

"No; but I'm perfectly satisfied she is."

"And so am I that Christ exists. Many years ago I first began to call Him my Savior, and to obey Him as such; and He has called me His, and it works perfectly. I have no further proof for you than that."

"How can I find Him out for myself, then?"

"Very quickly and simply, if you are thoroughly honest in the inquiry."

"Yes, indeed I am."

"Suppose you were ever to be lost in the bush, you could only do one thing—stand still and Coo-ee. Then if any one heard your Coo-ee, of whose existence you had no knowledge, he would answer you, and you two would keep it up until he found his way to you and took you out the way he came in. You've got to Coo-ee to the Lord Jesus Christ. If He exists anywhere around,

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He will hear. If He hears, I can guarantee He will answer; and if you keep it up, He will come to you and lead you out of the dark."

"That's simple enough!"

"Will you Coo-ee?"

"Yes."

"When will you begin?"

"Here and now."

"Then just kneel down and begin right away."

He dropped on his knees, and began in some such words as these: "O Lord Jesus, I don't know whether You exist or not, but I'm lost, I'm 'bushed.' Can You save me?"

He paused, and I then began to pray with him, watching his pale, anxious face. Presently I saw a great smile steal over it, and I stopped, feeling sure that God was working.

"Does He exist?" I asked him.

"Of course, He does."

"How do you know?"

"He has taken me out of the dark, and I am His. He has saved me. He is my Savior."

"Are you satisfied?"

"Perfectly."

We rose, and after a few words we parted. More than twelve months passed away, when I was accosted on the top of a tram by a young man with a good-sized Bible under his arm.

"Do you remember me?"

"No," I said; "I can't say I do."

"The Coo-ee fellow at H——! That was a grand night's work. I have been studying this Book ever since, and it is just grand!"



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*"Prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).*

*"Whosoever shall call upon the Name of the Lord, shall be saved" (Rom. 10:13).*

Reader, will you call?

Note—The story related above is printed in leaflet form by the Bible House of Los Angeles, 620 Listner Bldg., Los Angeles, Calif. The Bible House of Los Angeles is being blessedly used of God in the distribution of scriptural literature. Much of their splendid work is done among the Spanish speaking peoples.—Editor.

# Truth in Type

Conducted by

Aaron Schlessman

## SAMPSON A TYPE OF CHRIST.

### Samson.

1. Samson was a child of supernatural birth.  
Judges 13:3-5.
2. Samson's special strength was given by God in answer to prayer.  
Judges 16:28.
3. Samson, in the power of the Spirit, met the young lion that roared against him.  
Judges 14:6.
4. Samson propounded a riddle which the world could not guess.  
Judges 14:12-14.
5. Samson was betrayed by a false friend, Delilah, for money.  
Judges 16:5, 6.
6. Samson in his exploits, e. g., the killing of lion, etc., and in his death, stood alone.  
Judges 14-16.
7. Samson lifted up the gates of Gaza, which means "Fortified or strong place," and bore them away to the top of an hill that is before Hebron, "Fellowship."  
Judges 16:1-3.

### Christ.

1. Christ was *the* child of supernatural birth.  
Matt. 2:23.  
Luke 1:30, 31.
2. Christ's strength was given by God in answer to prayer.  
Luke 22:42, 43.  
Luke 4:1, 14, 18.
3. Christ, in the power of the Spirit, met the "adversary, the devil, as a roaring lion."  
1 Pet. 5:8.
4. Christ propounded the mystery of the kingdom of heaven and the Plan of Salvation which the world cannot see.  
Matt. 13:11.  
1 Cor. 2:12-14.
5. Christ was betrayed by a false follower, Judas Iscariot, for money.  
Matt. 26:14, 16.
6. Christ in His work and death stood alone.  
Isa. 63:3.
7. Christ bore away the gates of death and the grave to the hills of God, that our fellowship might be with the Father and His Son Jesus Christ.  
1 Jno. 1:3.



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### *Samson a Type of Christ.*

Judges 13-16.

Dr. James H. Brooks says: "Of course, the best and most remarkable men can only partially and very imperfectly represent the Peerless One, who was holy, harmless, undefiled, separate from sinners (Heb. 7:26). Yet many of the Old Testament saints are set forth to do this service in their measure, and according to the various aspects of His unique character and faultless conduct. It may be said indeed that from Adam's day, whatever was good through God's grace in the sons of men was a prediction and prelude of the promised Deliverer, just as the Holy Spirit uses those who were noted for their wickedness to foreshadow the anti-Christ, the man of sin, whose desperate career will soon terminate the world's dark history. Among the former Samson may be reckoned in certain important particulars." His name stands among the heroes of faith (Heb. 11:32).

Samson was a child of supernatural birth. The angel of the Lord appeared to his mother, Manoh's wife, "who was barren, and bare not; . . . and said unto her, . . . thou shalt conceive, and bare a son" (Judges 13:3-5). The angel announced that the child was the gift of God for the deliverance of his people. The woman was to drink no wine nor strong drink, nor was she to eat any unclean things, that her body might be the receptacle for the divine treasure; and she was told that "the child shall be a Nazarite to God (a separated one) from the womb to the day of his death." The Lord Jesus Christ was of supernatural birth. The angel of the Lord announced to Mary that the child she was to bring forth was the gift of God for the deliverance of

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His people (Luke 1:30, 31). And we find that the prophets witnessed concerning our Lord Jesus Christ, that "He shall be called a Nazarene" (Matt. 2:23).

Samson's special strength was given him by God in answer to prayer. Again and again it is recorded, "the Spirit of the Lord began to move him," "the Spirit of the Lord came upon him"; and "Samson called unto the Lord and said, O Lord God, remember me, I pray Thee, and strengthen me" (Judges 16:28). Of Christ also it is written that, "Being full of the Holy Spirit, He was led by the Spirit into the wilderness," that He "returned in the power of the Spirit into Galilee"; and He Himself exclaimed, "The Spirit of the Lord is upon me" (Luke 4:1, 14, 18). "And being in agony he prayed the more earnestly" (Luke 22: 42, 43). He withdrew for prayer time after time. He was "anointed of God with the Holy Spirit and with power."

Samson, in the power of the Spirit met the young lion that roared against him, "and he rent him as he would have rent a kid, and he had nothing in his hand" (Judges 14:6). Even so, Christ, in the power of the Spirit, met the great "adversary, the devil, as a roaring lion" (1 Peter 5:8); and in the wilderness He achieved a complete victory over him, not by a sword in His hand, but by the Word of God in His mouth. The devil met him with the threefold temptation that conquered Adam and Eve in Eden (Gen. 3:6), with the threefold temptation which he employs still to entice the whole race to perdition, and three times Christ repelled him with the sublime reply, "It is written."

Samson propounded a riddle which the world could not guess—out of the eater came forth meat, and out of the strong came forth sweetness" (Judges 14:14). Christ



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propounded the mystery of the kingdom and the plan of salvation which the world cannot see. He said to His disciples, "It is given unto you to know the mysteries of the kingdom of heaven, but to them (those of the world) it is not given" (Matt. 13:11); for "spiritual things are spiritually discerned" (1 Cor. 2:12-14) and are not seen by the unbelieving eye. The world fails to see that Christ on the Cross has "tasted death for every man" and that His work is appropriated through faith. The great secret which unbelievers fail to know is that "the roaring lion, the devil, has been defeated, and made to yield nourishment and sweetness to the saints in every conflict from the beginning." The logic, the rhetoric, the eloquence of man—cannot reveal these mysteries, unless his words are in demonstration of the spirit and power of God. The world may ridicule the Cross as contemptible, but it is here the weary sinner is refreshed and "made a new creature in Christ Jesus" (2 Cor. 5:17).

Samson was betrayed by Delilah, a false friend, into the hands of his enemies for money (Judges 16: 5, 6). Christ, too, was betrayed by Judas Iscariot, a false follower, into the hands of His enemies for money (Matt. 26:14, 16). The riches of this world meant more to Judas than the Lord of glory. Alas, how many about us can see only the paltry riches of this world? Cling not to it, but accept Christ now.

Samson, in his exploits, e. g., the killing of the lion, etc., and in his death, stood alone. The people stood not with him; the Spirit of God was his source of help (Judges 15-16). Christ in His work and death stood alone. The people who began to follow Him, dropped off (John 6:67-69), and in His hour of trial all deserted Him, even His disciples, and during the dark hours of

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the Cross even God withdrew His presence (Matt. 27:46). "I have trodden the wine press alone; and of the people there was none with me" (Isa. 63:3).

Samson lifted up the gates of Gaza, which means "fortified, or strong place," and bore them away, "bar and all," upon his shoulders to the top of the hill that is before Hebron, "fellowship." He ascended the hill carrying the trophies of his prowess (Judges 16:1-3). So did the glorious Christ bear away the gates of death and the grave to the hills of God, that we might be able to say, "Truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3). He holds in His own imperial hands the keys of death and Hades. He is the one who was dead, but now liveth forevermore (Rev. 1:18). "Thanks be unto God, who giveth us victory through our Lord Jesus Christ" (1 Cor. 15:57). Safe now and forevermore is every true believer (John 10:28). Safe now and forevermore is His body, the church (Col. 1:18), "and the gates of hell shall not prevail against it" (Matt. 16:18).

"The foundation of God standeth sure, having this seal: The Lord knoweth them that are His. And, let everyone that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

You cannot make Heaven by white washing Hell.  
—J. H. Sammis.



# Outlines for God's Workmen

Gathered by  
Richard S. Beal

## POWER BY THE SPIRIT.

1. He is the power of Life, John 3:5; 6:63; Rom. 8:2; 2 Cor. 3:3, 6; Rev. 11:11. In imparting this new and eternal life, He uses the Word, 1 Cor. 2:15; Jas. 1:18; 1 Pet. 1:23.
2. He is the power of Testimony, Acts 1:8; 2:1-4; 4:8-12; 6:5-10; 1 Cor. 2:4; John 15:26; Matt. 10:20; Acts 4:8-12, 31; 7:51-55.
3. He is the power of prayer, Rom. 8:25, 26; Eph. 6:18; Phil. 3:3; Gal. 4:6; Jude 20; Acts 11:5, 12; Rev. 1:4.
4. He is the power of Knowledge, Ex. 31:3-5; Neh. 9:20; John 14:26; 16:13; 1 Cor. 2:9-14; Eph. 1:17; 1 John 2:20; 27; Rev. 2:11.
5. He is the power of Guidance, Luke 4:1, 14; Acts 16:6, 7; Rom. 8:14; Gal. 5:16, 18; 1 John 4:1-3; Jude 19; 1 Thess. 5:19.
6. He is the power of Service, Acts 8:29; 10:19, 38, 44:47; 13:1-4; Eph. 6:17; John 7:39; Rom. 8:5; 15:13; 1 Cor. 12:7.
7. For all these purposes He is the abiding Spirit, John 14:16, 17; Rom. 8:9; 1 Cor. 6:19; Eph. 1:13; 4:30; 2 Cor. 5:5-6; 1:21, 22.  
—J. H. Brookes.

## CHRIST OUR PASSOVER.

Exodus 12; 1 Cor. 5:7.

1. Israel was to begin a new existence from the time of their redemption out of Egypt. Verse 2.  
John 3:3-5; 1 Pet. 4:3. Life until Christ is known a blank. Really death, Luke 15:24; Eph. 2:1-2; "Dead," "Yet walking," activity in sin.
2. Every man a lamb. The Lamb was every man's need, the lamb every man's provision camp.  
Rom. 3:22. No difference for all have sinned.  
Rom. 2:1. No difference for all who call upon the Lord shall be saved. Man's individuality before God.
3. The Character of the Lamb. Verse 5. "Without blemish."  
1 Pet. 1:19; Heb. 7:26-28. "Examined," John 8:46; 18:38; Matt. 4.

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4. The Lamb and the Law. Ten days passed before the Lamb was taken.  
Ten the measure of human responsibility, Rom. 10:4; Gal. 3:22-25.
5. The Lamb to be slain. Verse 6.  
Christ's death. Atonement. "Without shedding of blood no remission." Christ as an example merely does not meet the need. Purity of character needed in order to the efficiency of the dead. Heb. 9:14; 1 Pet. 1:19; 2:22; 1 John 3:5.
6. The Sprinkled Blood. Verse 7.  
Appropriation. Gal. 2:20; "Me," Rom. 3:22. "Upon." No condemnation, Rom. 8:1; John 5:24. Safety, Rom. 5:9, 10; Heb. 7:25; Rom. 8:32. Peace, Eph. 2:15. "Made," Eph. 2:17. "Preached," Eph. 2:14. "Christ our."
7. Eating the flesh in the house. Verses 8, 9. All the lamb must be eaten.  
A complete Christ presented in gospel. Christ meeting divine and human requirements. Christ in His person, offices, work in past, present, future. Death the sustenance of Life. Illustrated Judge 14:9-14. Note the order, first under shelter of the blood then feed on the lamb.
8. "Unleavened Bread", 1 Cor. 5:6-8; Gal. 5:9.
9. "Bitter herbs," Ex. 1:14; Num. 9:11; Zech. 12:10.
10. Loins girded, Matt. 20:19, 20; Luke 12:35; Eph. 6:14; 1 Pet. 1:13.
11. Shoes on feet. Luke 15:22; Eph. 6:15.
12. Staff in Hand. 1 Pet. 2:11.

—W. H. Walker.

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## JESUS HIMSELF.

1. Equal with God.  
Equal with God, John 5:18.  
Life in Himself, John 5:26.  
Made Himself the Son of God, John 19:8.
2. His Humility.  
Humbled Himself, Phil. 2:6-8.  
Glorified not Himself, Heb. 5:5.
3. His Life on the Earth.  
Knowing in Himself that virtue had gone out of Him, Mk. 5:30.  
Himself cometh to the grave, John 11:38.  
Himself took our infirmities, Matt. 8:17.  
Girded Himself, John 13:4.  
Christ pleased not Himself, Rom. 15:3.  
He Himself hath suffered, Heb. 2:18.  
Endured such contradiction of sinners against Himself, Heb. 12:3.



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### 4. His Death.

He saved others, Himself He cannot save, Matt. 27:42.

Who gave Himself for our sins, Gal. 1:4.

Christ also loved the Church and gave Himself for it, Eph. 5:25-27.

Who gave Himself a ransom for all, 1 Tim. 2:6.

Who gave Himself for us, Titus 2:14.

Who loved me and gave Himself for me, Gal. 2:20.

When He had by Himself purged our sins, sat down on the right hand of the Majesty on High, Heb. 1:3.

When He offered up Himself, Heb. 7:27.

Offered Himself to God, Heb. 9:13, 14.

Nor yet that He should offer Himself often. But now, once in the end of the world, hath He appeared to put away sin by the sacrifice of Himself, Heb. 9:25, 26.

### 5. His Resurrection.

Jesus Himself stood in the midst of them, Luke 24:36.

After these things Jesus shewed Himself, John 19:1.

The third time that Jesus shewed Himself, John 19:14.

To whom also He shewed Himself alive, Acts 1:3.

### 6. His Ascension.

God shall also glorify Him in Himself, John 13:21, 32.

Christ Himself being the chief corner stone, Eph. 2:19, 20.

### 7. His Second Coming.

The Lord Himself shall descend, 1 Thess. 4:16, 17.

Subdue all things unto Himself. Phil. 3:20, 21.

—The Truth.

## JOY IN PHILIPPIANS.

### 1. In connection with Prayer.

Ch. 1:3, 4; 4:6, 7, 19.

### 2. In the preaching of the Gospel.

Ch. 1:18, 25, 26.

### 3. In brotherly love and sympathy.

Ch. 2:2, 28; 4:10.

### 4. In the day of Christ.

Ch. 2:16; 1:6; 3:20, 21.

### 5. In the sacrifice and service of Faith.

Ch. 2:17, 18; 4:17, 18.

### 6. In the Lord Jesus Christ, our Savior.

Ch. 3:1, 3; 4:4.

### 7. In the crown of a faithful Ministry.

Ch. 4:1; 1 Thess. 2:19.

—John H. Elliott.

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## GRACE AND TRUTH.

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### WHAT GOD SAITH.

1. Concerning Himself: (1) Ex. 20:3; (2) Ex. 34:6, 7; (3) Job 40:9; (4) Jer. 5:22; (5) Jer. 17:10; (6) Isa. 45:21, 22; (7) 1 John 5:8-10.
  2. Concerning ourselves: (1) Gen. 6:5; (2) 1 Kings 8:46; (3) Ps. 14:2, 3; (4) Isa. 1:5, 6; (5) Jer. 17:9; (6) John 2:25, and Mark 7:21; (7) Rom. 3:10-19.
  3. Concerning His feeling and purposes about sin: (1) Gen. 2:17; (2) Jer. 44:4; (3) Ezekiel 18:20; (4) Rom. 5:12; (5) Rom. 6:23; (6) Eph. 2:1-3; (7) 1 Tim. 5:6.
  4. Concerning Jesus Christ His Son: (1) Matt. 3:17; (2) John 3:16; (3) John 5:22, 23; (4) Rom. 8:3; (5) Gal. 4:4; (6) 1 John 1:7; (7) 1 John 5:11, 12.
  5. Concerning the way of salvation: (1) John 3:18; (2) John 5:24; (3) Acts 10:43; (4) Acts 3:39; (5) Acts 16:31; (6) Rom. 4:5; (7) Rom. 10:1-10.
  6. Concerning heaven: The believer has there (1) a Father, Matt. 5:16; (2) treasures, Matt. 6:20; (3) a house, 2 Cor. 5:1, 2; (4) His citizenship, Phil. 3:20; (5) a hope, Col. 1:5; (6) a friend, Heb. 9:24; (7) an inheritance, 1 Peter 1:4.
  7. Concerning hell: (1) Matt. 10:28; (2) Matt. 25:46; (3) Luke 16:23-26; (4) 2 Thess. 1:6-10; (5) 1 Tim. 5:24; (6) Heb. 10:28, 29; (7) Rev. 21:8.
- Selected.

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### THE LOVE OF GOD.

1 John 4:7-16.

Shoreless, fathomless, boundless. Five things in this chapter: Life, peace, love, power, boldness.

Verse 7: Love, not knowledge, the test of discipleship, John 21:15.

Verse 8: Having the divine life, we must love.

Verse 9: Love **shown** by sending "only begotten" into the world, John 3:16. Life **given** by raising "first begotten" from the dead, Col. 1:18; Rom. 4:25.

Verse 10: Love put Him on the cross to take my place; love puts me on the throne to take His place.

Verse 13: **Knowing** is the secret of power, 1 John 5:4.

Verse 15: Men will be lost, not because they have done this or that, but because they reject the Lord Jesus Christ.

Verse 17: "As He is" accepted, perfect, complete, so am I, Col. 2:10.

Verse 18: Such love never fears death, poverty nor the devil.

God cared for His Son. He won't forget His **child**.

We can't earn this love, but we may **apprehend it more**.

—W. G. Carr.

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The Word so rendered is translated "impute" in Rom. 5:13.

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## GRACE AND TRUTH.

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### JOHN'S TESTIMONY TO JESUS.

1. That He is Lord.  
John 1:2, 3; 13:13; Acts 10:38; Rev. 19:16.
2. That He is the Lamb of God.  
John 1:29; Acts 8:32; 1 Pet. 1:19; Rev. 5:12.
3. That He is the Son of God.  
John 1:34; Matt. 18:5; Acts 9:20; Rom. 1:4.
4. That He is the Bridegroom.  
John 3:29; Rev. 19:7.
5. That He is above All.  
John 3:31; Rom. 9:5; Eph. 1:22; Phil. 2:9; Col. 1:18.
6. That all things are given into His Hands.  
John 3:35; 13:3; 17:2; Heb. 1:3.
7. That faith in Him receives Everlasting Life.  
John 3:36; 5:24; 7:47; 11:25.

—Selected.

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### CHRIST IN THE OLD TESTAMENT.

1. Christ in His divine person and work is the great and constant theme of the Old Testament, John 5:39-46; Luke 24:27-44; 1 Peter 1:10-12; Acts 26:22, 23; John 16:14, 15; John 15:26; Rev. 19:10.

2. Important to understand types and similitudes of Christ which "illuminate" the Scriptures. Be cautious, but not too cautious, 1 Cor. 10:1; Col. 4:24, 25; 1 Cor. 9:9. To the natural man, what "wild typology." Much of the Old Testament is almost meaningless without a knowledge of typology.

3. Christ and His work is foreshadowed in many persons, actions, places, things, divinely ordered and recorded. Adam, the fig leaves, Eve, Abel, Enoch and Noah, Rom. 5:14; 1 Cor. 15:45-49; Heb. 12:24; Jude 14:15; 1 Peter 3:20, 21; 2 Peter 2:5-9; Matt. 24:37-39.

Isaac, Joseph and David in about a score of important particulars each.

The whole history of Israel, from Egypt to Canaan, typical, 1 Cor. 10:11.

The tabernacle in its various parts—furniture, offerings—presents a complete set of types of Christ and redemption. These lineaments of the Redeemer and traces of redemption may seem dim at first, but in the progress of revelation and interpretation they become more clear and luminous until—

"Earth's sad story,  
Ends in glory,  
On yon shore."

—E. P. Marvin.

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## GRACE AND TRUTH.

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### "CHRIST'S PLACE IN GOD'S PLAN."

Hebrews 1:1-3.

1. Christ's Place in God's Plan of Revelation.  
"Hath at the end of these days spoken unto us in His Son."  
"The effulgence of His glory."  
The very image of His substance."  
John 14:9.
2. Christ's Place in God's Plan of Consummation.  
"Whom He appointed heir of all things."  
1 Cor. 15:24-26.
3. Christ's Place in God's Plan of Creation.  
"Through Whom also He made the worlds."  
Col. 1:16.
4. Christ's Place in God's Plan of Cohesion.  
"Upholding all things by the word of His power."  
Col. 1:17.
5. Christ's Place in God's Plan of Redemption.  
"Made purification of sins."  
2 Cor. 5:21.

—L. R. Elliott.

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### "THE CHRISTIAN'S PLACE OF REFUGE."

1. At Christ's Cross—the place of Peace Col. 1:20; Gal. 6:14.  
Here we find refuge from the curse of the law and the conscience.
2. Before His Face—the place of Light 2 Cor. 4:6; Ps. 67:1-2.  
The face is an expression or revelation of the man. Here we find refuge from the darkness of our natural states.
3. On His Shoulders—the place of Strength. Ex. 27:9-12;  
Luke 15:12. Here we find refuge from the weakness of our own characters.
4. On His Bosom—the place of Love. John 13:23; John 21:20;  
Ex. 27:29, 30. Here we find refuge from the unsatisfied carvings of our nature, relief from care, and disappointment, and reproach.
5. At His Feet—the place of Instruction. Deut. 33:3; Luke 10:39; Col. 1:9. Here we find refuge from our own ignorance, follies and mistakes.
6. By His Side—the place of Service. Luke 8:1-3. "With Him," and "Ministered unto Him," Col. 3:23, 24. Here we find refuge from the emptiness of our own life and the ignobleness of its pursuits.
7. In His Steps—the place of Holiness. 1 Pet. 1:21; 1 John 2:6. Here we find refuge from the passions and habits of our own evil nature.

—W. H. Marquess.



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### CHRIST OUR HIDING PLACE.

1. From Wrath.  
John 3:36; Rom. 5:9; 1 Thes. 1:9, 10; 5:9.
2. From Sin.  
Matt. 1:21; Luke 7:50; Acts 13:38, 39; Eph. 1:7.
3. From Fear.  
Rom. 8:15; 2 Tim. 1:7; Luke 12:32; 1 John 4:17, 18.
4. From Temptation.  
1 Cor. 10:13; 2 Pet. 2:9; Heb. 2:18; 4:15; 16.
5. From Trouble.  
Ps. 27:5; 91:15; John 14:1, 27; 2 Thes. 1:7.
6. From Death.  
1 Cor. 15:54-57; 2 Cor. 5:1, 8; Phil. 2:23; 1 Thes. 4:14-18.
7. From Judgment.  
John 3:18; 5:27; 1 Cor. 6:2, 3; Rev. 3:21.

—The Truth.

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### THE CHRISTIANS WALK.

“Rise up and walk.” Acts 3:6. This is what Peter said to the lame man at the beautiful gate of the temple; and this is what Jesus says to every one He saves: First—“Rise up”; then “walk.” What a beautiful comment we get on these words in the Epistle to the Ephesians! The first three chapters are: “Rise up.” Then you see every believer on Christ quickened into life with Christ, Eph. 2:5. Raised up together with Christ, 2:6. Seated in Christ, 2:6. Blessed with all spiritual blessings in Christ, 1:3. All this is of grace; and it is true of the believer before he puts a foot to the ground to walk. It is his position. The last three chapters say “walk.”

1. Walk, worthy of the calling, ch. 4.  
Walk in love, 5:2.  
Walk as children of light, 5:8.  
Walk circumspectly, 5:15.  
Walk not as other Gentiles, 4:17.  
This is the believers' practice.

Some try to walk without having to “rise up.” This is impossible. Others talk a lot about being “high up,” but forget to walk. Both are wrong. God's way is right. “Rise up and walk.” Reader, have you been raised up? If so, do you walk? Contrast now the downward walk in sin with the upward walk in grace. David gives us a negative description of the first. “The man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” The second, the walk of grace, is described thus: “And he, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God.” Acts 3:8.

—Selected.

# *The Sunday School Lesson*

Exposition by Francis W. Starring  
Thought Producers by Franklin Stillions  
Golden Text Illuminated

Conducted by George W. Wise

## *THE FLOOD.*

Gen. 6:9-12; 7:11-24. February 2, 1913.

Golden Text, Romans 6:23.

**A**SIDE from the striking events in which Noah figured the character of the man is well worth studying. Rarely do we find one so courageous in standing alone as was this antediluvian patriarch. He was a successful failure, for he was in a long ministry willing to fail in the eyes of men that his true success might be entirely of God and in His sight.

1—*Man's Second Test and Failure* (vs. 9:12). Once outside of Eden, and knowing both good and evil, man's responsibility was to do well (Gen. 4:7). Under that test he failed speedily and completely; not necessarily in his own estimation, for the civilization of those days produced men of renown, but certainly in the sight of God who saw only corruption in *all flesh* (an exception being made of Noah only). The responsibility for this failure is upon man himself, for "all flesh had corrupted his way." No excuse for the failure can be found in any cause outside of man's own corrupt heart (John 15:25; Ezek. 36:31), and therefore all blame and loathing must be directed to man alone.

The evil of those days was remarkable because so (1) *universal*, and so (2) *intense*. We know it was universal, for it affected all flesh (vs. 12). We know it was intense for the earth was filled with violence (vs. 11. It is the very nature of sin to become widespread, for it works like leaven till the lump of humanity is permeated (1 Ki. 8:46; Job 15:14; Ecc. 7:11; 1 John 1:8; Matt. 13:33 with Matt. 16:11, 12). It is the very nature of sin to become more and more intense as it spreads, and so in the word it is sometimes described as "superfluity of naughtiness" (James 1:21), "Manifold transgressions and mighty sins" (Amos 5:12), and the "abominable thing" which the Lord hates (Jer. 44:5).

These observations concerning sin are pertinent in these days, for our Lord taught that the present world is drifting on to a repetition of the days of Noah (Matt. 24:37-42). We dare



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not in the face of Scripture shut our eyes to the fact that wickedness is becoming more and more *universal* and more and more *intense* (2 Tim. 3:1-13).

2—*The Flood, God's Judgment* (7:11, 12). Few realize how exceedingly sensitive to sin is the Holy God. According to the Book, He marks sin (Job. 10:14; Ps. 90:8), hates sin (Prov. 6:16-19), and punishes sin (Isa. 13:11). His judgment upon the sin of Noah's time was terrible, a destroying flood pouring forth from all the fountains of the great deep and from the open windows of heaven. The God of love and mercy is a God of justice and judgment. The windows that pour forth to a parched earth reviving showers give down the devastating deluge (Mal. 3:10). The judgment of the flood was as certain, as terrible, for the year, month and day had been determined (vs. 11). There is another day of judgment coming for the world, and there will be no postponement and no mitigation of its horrors (2 Peter 3:6, 7).

3—*The Place of Safety* (vs. 13-16). In those dark and stormy days of wrath there was just one place of safety. It was not the rocky summit of a mountain. Nor was it some mighty structure designed by the genius of men. It was the ark of which God Himself was the architect. It was the ark which in process of erection had been the butt of ridicule, the object of man's mockery and disdain. The ark was the wisdom and power of God unto the salvation of Noah and his house. It was God who shut them in the ark and kept them from the death dealing flood.

What a beautiful and perfect type of Christ! For those who are in Him there is no condemnation (Rom. 8:1). He is the wisdom and power of God unto salvation from the coming day of wrath (1 Cor. 1:24). As the ark beaten and buffeted by wind and wave saved Noah and his house, so Christ crucified saves all who are in Him by faith (Gal. 3:13; 1 Peter 2:24). As God vouchsafed to Noah security in the ark by shutting him in, so He guarantees the safety of all believers in Christ by the seal of the Spirit (Eph. 1:13, 14), and by His own unfailing promise (John 10:28; 5:24).

4—*The Place of Death* (vs. 17-24). The waters prevailed upon the earth until they covered all the high hills (to which many doubtless had fled for escape). "**And all flesh died that moved upon the earth**" (vs. 21). . . . "**All in whose nostrils was the breath of life**" (vs. 22). . . . "**Every living substance**" (vs. 23). "**Noah only remained alive, and they that were with him in the ark.**" The place of death was everywhere save in the ark. The overwhelming flood observed no distinctions among men. The rich went down with the poor, the mighty men of renown with the children of obscurity and humble toil, the pharisaic moralists with the most vicious and depraved. It was not a question of deeds, but rather a question



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of position, whether in the ark or outside. Death justly laid claim to all who chose to be without the ark, and death's claim was allowed in full.

God has offered abundant proof that He knows how to punish the ungodly and how to deliver the righteous (2 Peter 2:5, 9). He has proven that deliverance is not to the rich and mighty, but to those who by faith accept His way. Christ is the way of deliverance from wrath against sin. All who believe are said to be in Him as truly as Noah was in the ark. He is their shield from judgment, which, like a flood, engulfs lost humanity. Condemnation is not upon the vicious as such, nor is immunity to the moral as such. Condemnation is upon the unbelieving, and justification and safety to the believing (John 3:18; Rom. 4:5-8; 1 Cor. 15:22). Hence, to reject Christ is to accept death, and to accept Christ is to enter into a state of blessed security through all eternity. The great question, then, is not how good or how bad we may be, according to the ethical principles, but rather this: Are we in Christ by faith, or outside by reason of unbelief? All in Christ are made alive. All in Adam (and therefore outside of Christ) are dead in sins and headed towards eternal death.

### *Thought Producers.*

Verse 9. What kind of a man was Noah? What enabled him to walk thus? Grace (vs. 8). How did he lay hold upon God? By faith, though all the world was against him and God (Gen. 6:13, 14, 22; Heb. 11:7). What is essential for us that we may walk as we should for God? Faith (Heb. 11:1-6; James 1:6) and grace (2 Cor. 12:9).

Verses 11, 12. What condition does God see upon the earth at this time? (Gen. 6:1-5). What length of time did God give the people to repent? (Gen. 6:3). What testimony did He give? The ark (vs. 13, 14); Heb. 11:7). How many listened to the testimony? No one (Gen. 7:1). What time is coming that is to be as those days before the flood? The days before Christ's second coming (Matt. 24:37-39; 2 Tim. 3:13; Jude 18). What shall be the attitude towards Christ's coming at that time? (2 Peter 3:2-5). At the same time, what will the false prophets be proclaiming? Peace (1 Thess. 5:2, 3). As they proclaim this false message, what will they necessarily dishonor and fail to give heed to? The blood of Christ, God's testimony (Jude 4; 2 Peter 2.) Compare Jer. 6:13-16.

Verse 7:12. Through what did the ark pass? The storms of judgment. Who passed through judgment for us? Christ (Ps. 42:7; 86:6, 7; John 12:31).

Verse 16. After all had entered the ark, what did God do? After one enters the provision today that God has made in Christ, what does He do? Shuts him in with His own seal



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(1 Cor. 12:13; Eph. 1:13; 4:30). Then is there any danger of any power taking one out? (John 10:28; Rom. 8:38, 39).

Verse 23. What scene is placed before us here? The destruction of all outside and the saving of all within the ark. What similar truth is set forth in the word? The loss of all outside of Christ (John 3:18, 36), and the saving of all that are Christ's (John 5:24; Rom. 8:1).

### *Golden Text Illuminated.*

The wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord (Rom. 6:23).

A collier came to me at the close of one of my services and said: "I would like to be a Christian, but I cannot receive what you said tonight."

I asked him why not.

He replied: "I would give everything to believe that God would forgive my sins, but I cannot believe that he will forgive them if I just turn to him. It is too cheap."

I looked at him and said: "My dear friend, have you been working today?"

He looked at me slightly astonished and said: "Yes, I was down in the pit, as usual."

"How did you get out of the pit?" I asked.

"The way I usually do. I got into the cage and was pulled to the top."

"How much did you pay to come out of the pit?"

He looked at me astonished and said: "Pay, of course I didn't pay anything."

I asked him: "Were you afraid to trust yourself in the cage? Was it too cheap?"

"Oh, no!" he said. "It was cheap for me, but it cost the company a lot of money to sink the shaft."

And without another word the truth of that admission broke upon him, and he saw he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.

—G. Campbell Morgan.

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## GRACE AND TRUTH.

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### GOD'S COVENANT WITH NOAH.

Genesis 9:8-17. February 9, 1913.

Golden Text, Gen. 9:13.



WO great judgments are past: (1) the expulsion from Eden, and (2) the great flood. After two such testings, failures and judgments we read, "And God blessed Noah and his sons." We are with man in the third dispensation and as in the two preceding ages he starts with the limitless blessings of God at his disposal.

Consider then man's state immediately after the flood and how it should have contributed to his success. Stepping forth from the ark at the word of the Lord he found himself in a clean world, washed and beautifully garnished by the Creator's hand, a fit place for a victorious conflict with sin. What a splendid opportunity for Noah and his sons! There are some who profess to believe that all a man needs to encourage and help him on to victory is a favorable environment. We behold their theory on trial in Noah and his sons after the flood. All the evil in the earth was in the hearts of Noah and his family (But see Gen. 9:21; 11:1-9). The responsibility placed upon them was not too great, for it was dictated by perfect wisdom and love. They were simply to "Be fruitful and multiply and replenish the earth," and exercise authority not only over the lower forms of life but over their own equals even to the shedding of blood if necessary (Gen. 9:5, 6).

1. *God's Covenant With Noah* (vs. 8-11). God said to Noah and his sons, "I establish my covenant with you." How gracious and condescending is God, that He should make a covenant with sinful man. It would seem that justice must have demanded the complete extermination of such a sinful race from the earth, but instead God preserved a remnant making them the object of His gracious providence.

With whom does God make covenants? Only with those, who, like Noah, fear Him. "The secret of the Lord is with *them that fear him*; and he will shew *them* his covenant" (Psa. 25:14).

"Neither shall all flesh be cut off any more by the waters of a flood" (vs. 11). With such a promise given to Noah *and his seed* there need be no fear of another flood to destroy the earth. God's promise is true. But there will be another great day of purging for the earth, but then it will be by fire (2 Peter 3:7, 10-13). The promised blessings for the earth are sure, and the promised judgments are also sure. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

2. *The Rainbow Token* (vs. 12-17). Over against the blackness of the receding storm God pointed out to man the beauti-



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ful bow He had placed there for a token and sign of His covenant. He is the God of the cloud and bow, of shower and sunshine, of severity and love, of judgment and grace. See this in Jesus in Matt. 11:20-24, 28-30. The following brief study of the significance of the rainbow may be interesting and helpful:

The message of the rainbow.

- (1) Speaks of God's presence (Ezek. 1:28; Rev. 4:3).
- (2) Speaks of mercy in the midst of judgment, of grace abounding where sin abounds (1 Chron. 21:15; Rom. 5:20).
- (3) Tells us that God is a **covenant keeping God**. "I will remember my covenant . . . and the waters shall no more become a flood to destroy all flesh." See Lev. 26:42; Psalms 89:28; 34, 35.
- (4) Tells of security of God's people (2 Tim. 2:19; Psalm 111:5). The sinner who accepts the gift of eternal life in Christ Jesus has security in the new covenant in His blood (Heb. 12:24; John 5:24).

### *Thought Producers.*

Verse 9. How was the covenant established with Noah and his sons? By God Himself, man had no part in it. If it had depended on man at all for its keeping what would have been the result? It could not have lasted (Psalms 51:5; Jer. 10:23; Rom. 3:10). What covenant did God make in which man had a voice and which man utterly failed to keep? The Mosaic (Ex. 19:3-8). And today when God saves a man what is the assurance to him that it is an everlasting salvation? The fact that the keeping of it depends on God (1 Pet. 1:5; 2 Tim. 1:12; Rom. 8:1). If one whit of it depended on man could we be sure at any time that we are saved? Rom. 7:18, 25; 8:7, 8; John 6:63; Isa. 64:6; Psalm 143:2.

Verse 11. What was God's covenant with all the flesh of the earth? For what then is the earth reserved? 2 Pet. 3:7. Who alone shall escape this judgment? Only those who have accepted the judgment passed upon Christ (2 Pet. 3:7; John 12:31; 5:24; Rom. 8:1; 2 Pet. 3:12, 13).

Verses 12, 13. What does God do to give man assurance of the covenant? Gives him a token. What assurance does God give us of our salvation? The Cross (Gal. 6:14; Eph. 1:7) and a risen Savior (Rom. 4:24).

Verse 14. Where does God place the token? In the cloud that once brought judgment. And today where does God behold his token of assurance to the saved? In our sin and iniquities which formerly held us reserved unto judgment, for Christ bore them on the cross (2 Cor. 5:21; 1 Pet. 2:24).

Verses 15, 16. What does God say He will do when a cloud appears? That He will see the bow and remember His covenant. So when that which would bring judgment manifests itself in a saved man what does God do? Sees His token



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## GRACE AND TRUTH.

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(1 John 2:1; Heb. 9:24) and instead of remembering our sins (Heb. 10:17; 1 John 1:9 remembers our salvation which is secure in Christ (Eph. 1:6; 1 Cor. 1:30; Phil. 3:9; Rom. 8:1).

### *Golden Text Illuminated.*

I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth (Gen. 9:13).

"There has been perfected an electric apparatus by which luminous letters or signs can be thrown upon the sky and be read many miles distant. During the South African war in 1900 they were continually writing messages on the sky from between Ladysmith and Chieveley, fifteen or more miles distant."

God flashed in the heavens a message which should satisfy man, that God shall no more destroy flesh by water. Again God flashes into the heart of every believer the message that "Their sins and iniquities He will remember no more," because of the shed blood of our Savior.

—Selected.

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### *THE CALL OF ABRAM.*

Gen. 12:1-9. February 16, 1913.

Golden Text, Gen. 12:2.



HE mightiest stream may be traced back to a very modest rivulet. We find ourselves now at the source of the most eminent of nations and how simple is the beginning with this one man, Abram.

1. *The Call of Abram* (vs. 1-3). From Stephen's address before the Jewish council we learn that God's call to Abram first came when he was in Mesopotamia (Acts 7:2-4). He did not at first go all the way, but tarried in Haran (Charran) until the death of his father, Terah. The call was a demand for separation from home and country. It is not easy to respond to such a call, and it is not surprising that Abram took by stages a journey that should have been made at once. Earthly ties are strong and often tether God's people to the place out of which he would call them. Such ties should be made subordinate (Mat. 8:21, 22).

It should help us, when we hear His call, to remember that it is the *God of glory* who calls (Acts 7:2). This makes the call itself glorious. See how glorious God's call has been as it has come to many of His servants (Gen. 22:11; Gen. 46:2; Exod. 3:4; 1 Sam. 3:10; Luke 22:31).

The call was to separation and sacrifice of much that would be dear to the natural heart. Multitudes can have fellowship with Abram in this experience since they have heard the Savior's voice (Matt. 4:19-22; 2 Cor. 6:14-19).



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## GRACE AND TRUTH.

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The call was to find a new country in place of the one left behind, and to inherit new blessings superior to the old. The God of glory calls to glorious blessings in Christ (1 Cor. 1:9; 2 Pet. 1:3; Rev. 19:9).

The call was to be a channel of blessing. When Abram's name was made great and blessings crowned his life, others were to be blessed. He could not bless without being blessed, and he could not be blessed without blessing others in consequence of what he had received. There is but one source of all good things (John 3:27; Jas. 1:17). We who would give good gifts must first receive them from above.

2. **Abram's Obedience** (vs. 4-5. Abram was seventy-five years old when he heard the call and promise. It required faith for the old man to believe those words of God, "I will make of thee a great nation." It required confidence in Him for one so advanced in years to leave home and friends for an unknown country. But his course was not directed by his own speculations. He departed "*as the Lord had spoken unto him.*" This was the obedience of faith truly honoring God, and insuring blessing for the one who obeyed (Heb. 11:6; Jer. 7:23; Rom. 6:17; 1 Pet. 1:14).

"And the Canaanite was then in the land" (vs. 6). Abram's faith was equal even to this. Faith does not waver though the enemy seems to occupy every foot of the territory we are called to possess. God is equal to the enemy, and superior to all difficulty. Not one of His promises shall ever fail because of the foe. Abram by faith read before they were penned the words, "*Faithful is he that calleth you, who also will do it*" (1 Thess. 5:24).

3. **The Lord's Promise** (vs. 7-9). Sin hides the face of the Lord, and obedience brings Him near (Isa. 59:2) with approval and new blessings. So when Abram arrived at his destination the Lord appeared unto him (vs. 7). "Unto thy seed will I give this land." As yet Abram possessed not a foot of the land (Acts 7:5), and there was no prospect of his having any seed to possess it. Yet, he believed God and staggered not at His promise (Romans 4:20). It was this unwavering faith that led him in the journey, that sustained him in the separation from home and friends, and caused him to build an altar unto the Lord and call upon His name. The man of faith is a man of worship and of obedience. See Gal. 2:20; Heb. 11:2; Ps. 17:13.

### *Thought Producers.*

Verse 1. When God called Abram what did it mean? Separation from the country he then inhabited. When God calls a man from darkness into light today, what should it mean to him? Separation from the world (1 John 2:15-17) the place of his former citizenship (Eph. 2:1-3) unto heavenly things (Col. 3:1; 2 Pet. 3:9-14) the place of his new citizenship (Phil. 3:20, 21).



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## GRACE AND TRUTH.

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Verse 2. What does God pronounce upon the nations in accordance with their treatment of the Jew? What is God's promise for the families of the earth through Abram? Is it possible for any one to be blessed after this time except in Abram's seed? No, salvation is of the Jew now and forever (Gal. 3:13-16; Acts 4:12; Zech. 8:20-23; Isa. 2:1-5).

Verse 3. What determined Abram's going? *As Jehovah had spoken.* What should determine every Christian's course? God's word (Psa. 43:3; 119:105; Prov. 6:23; 2 Tim. 3:16, 17). What happened before Abram could go into the land to which God had called him? His father died (Acts 7:4). What must happen before any man can live the separated life to which God calls him? The flesh which binds him to earthly things, with all its lusts must be crucified (Gal. 2:20; 5:24; 6:14; Titus 2:11; Rom. 8:7).

Verses 6, 7. Who was in the land at this time? But toward whom is the heart of Abram centered? Jehovah. As we live here on earth whom must we mingle among? The unsaved (John 17:15). Who should be the object of our hearts that we may live separated? Christ (John 21:19, 22; Phil. 3:9, 10; Heb. 12:1).

What was God's promise to Abram here? Will this promise be kept? It will, for God never breaks His promises (Micah 4:6-8; Isa. 11:9-12; Luke 1:32, 33).

Verse 8. What does Abram now do? *Worships.* What does this show? Abram's faith (Heb. 11:8-10) for without faith it is impossible to worship God (Rom. 10:13, 14; Heb. 11:1-6).

### *Golden Text Illuminated.*

I will bless thee, and make thy name great, and be thou a blessing (Gen. 12:2).

One cold morning in February we looked out upon a world encased in an icy armor which sparkled with unrivaled beauty in the sunshine. "Beautiful?" said one. "Yes, it is very beautiful, but it will be gone before noon." The little restless maiden, quiet for once as she looked upon the glory, looked up brightly and said: "Never mind, there'll be something else beautiful tomorrow."

"Thus God deals with his children in giving one blessing right after another. May we look forward to them as the child looked for the something else tomorrow."

—Selected.



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## GRACE AND TRUTH.

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### ABRAM AND LOT.

Genesis 13:1-12. February 23, 1913.

Golden Text, Prov. 10:22.

**S**UCH a remarkable man of faith and obedience as Abram was subject to many a lapse under trial. The famine in Canaan drove him down into Egypt, forgetful in a time of weakness that the hand that led him to the land could also support him in it. Unbelief, that prolific mother of countless evils, brought forth deception and falsehood in Egypt. Still God did not forget His servant nor the promise given in the plain of Moreh. So He brought him out of Egypt.

1. *Abram's Return to Bethel* (vs. 1-4). We read of no altar in Egypt where Abram tarried in disobedience. Egypt, the land chosen in self will was not a place in which he could truly worship. "Bethel" means "house of God." After a sad lesson in Egypt Abram returned to the place of communion and worship. He could not say he had fellowship with God while he abode in Egypt. Neither can we say we have fellowship with Him while we walk in darkness (1 John 1:6). After such a lapse it is blessed to ask for the old paths and find them once more (Jer. 6:16), for there only is there rest for the soul.

2. *Abram's Riches and Wisdom* (vs. 5-9). Abram was rich in gold, silver and cattle (vs. 2). He was the father of an earthly people, in whom according to the prophets Jehovah will some day secure for the great Son of David dominion in all the earth. To Abram and to his descendants after the flesh God promised earthly riches in reward for their fidelity. He was true to His word and gave Abram an abundance. But better than his silver, gold and cattle was the rich vision and expectation of the future, the city with foundation whose Builder and Maker is God (Heb. 11:10).

Abram did not get rich by cultivating and exercising a covetous disposition. This is clearly shown by his dealing with Lot, refusing to choose the best of the country for himself although as the elder man the right of first choice was his (vs. 9). How different is he from those described by the prophet Amos, panting for the very dust in the heads of the poor (Amos 2:6, 7).

He did not get rich by grinding men and devouring widow's houses. Not even the king of Sodom could say he had even a hand in making Abram rich (Gen. 14:23). He resorted to no sharp dealings for wealth.

Abram was a rich man by the blessing of God, possessor of heaven and earth. "The blessing of the Lord, it maketh rich; and he addeth no sorrow therewith" (Prov. 10:22). "Fear not, Abram: I am thy shield and thy exceeding great reward" (Gen.

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## GRACE AND TRUTH.

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15:1). Why do men seek riches from men and not from God, the possessor of all?

But Abram was wise as well as rich. He was wise in wishing to avoid strife. Strife is not pleasant nor indulged in for its own sake by those in whom is the spirit of Christ. Abram was a peacemaker, and as such was greatly blessed (Matt. 5:9). He was wise also in not demanding what was his undoubted right, the first choice of land when separating from Lot. It is not good to be always seeking our own (1 Cor. 10:24; Phil. 2:4). This mind was in Christ, and should be in His followers (Phil. 2:5).

3. *The First Step of a Backslider* (vs. 10-12). Lot was a righteous man, by faith (2 Pet. 2:7). But Lot became a backslider. The first two steps in his backsliding career are set before us in these verses. The first was that lusting look upon the fair plain of Jordan and his choice of that country in which were Sodom and Gomorrah. He fell by the lust of the eyes (1 John 2:16). He who looks upon the world with longing is not in love with the Father (1 John 2:15).

The second step quickly followed the first. He "dwelled in the cities of the plain, and pitched his tent toward Sodom." Then he was not far from conformity to Sodom itself, which meant death to fellowship with God (Rom. 12:2).

### *Thought Producers*

Verses 1-4. What happened to Abram after he entered the promised land? Gen. 12:9-20. What is done now? Abram is delivered from Egypt. Where does he return? To the place where he had called upon God and again calls upon him. What is the believer apt to do under trial? Go back into the world (Gal. 1:6, 7; 2:11-14; Col. 2:8; 2 Pet. 3:17). But what can God do for the believer who has done this? Restore him (Psa. 51:12; Gal. 6:1; 2 Pet. 2:7-9). What is the only way to escape the pollutions of the world? Leave them entirely and turn unto God (Matt. 11:28-30; Titus 2:11; Jude 24; Eph. 6:10).

Verses 7-9. What condition do we find here? Strife between brethren. In the presence of whom was it? What did Abram, the man of faith, suggest? Do we find strifes today between brethren? 1 Cor. 3:3; Titus 3:9. Where do they often occur? Before the world (1 Cor. 6:1). What course should men of faith follow? 1 Cor. 6:4-8; Acts 15:36-41.

Verses 10, 11. How did Lot choose his possession? After the sight of his eyes. Hence what did he choose? That which ***bordered*** on that which was soon to be destroyed by fire (Gen. 19:24, 25). If a Christian walks by sight what is he sure to choose? The things of this world which are reserved unto fire (2 Pet. 3:7) for it is only these things that are seen (2 Cor. 4:18) and that are soon to pass away (1 John 2:15-17). How did Abram choose his possession? He lifted up his eyes at



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God's command (Gen. 13:14). How would God have us choose our possession? Not through the fleshly eye but through the eye of faith (2 Cor. 5:7; Heb. 11:9, 10; 13:13, 14; 2 Pet. 3:13).

Verse 12. After Lot had chosen his possession after the sight of his eyes where do we soon find him? Near Sodom. But where did the man of faith remain? In the promised land. When the Christian begins to walk by sight where will we soon find him? Bordering on the world (2 Cor. 4:18; Heb. 11:15). But where will the man of faith remain? Separated unto God (Heb. 11:23-27) looking for the promise (Titus 2:12; Heb. 11:8-13).

### *Golden Text Illuminated.*

The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith (Prov. 10:22).

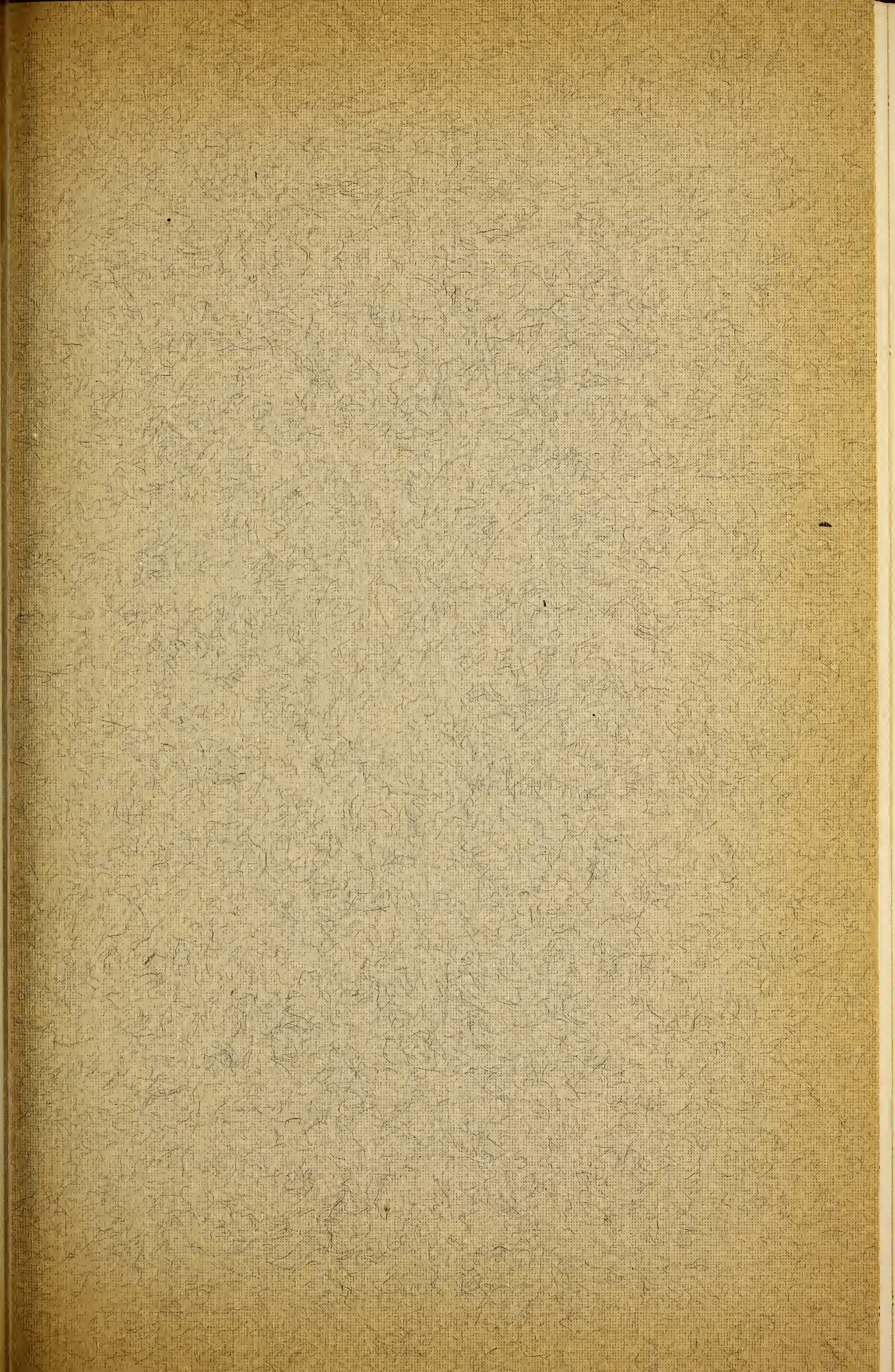
The Emperor Severus made a donation to the soldiers, and it was the custom that every soldier who received this gift of money should be garlanded. One of the soldiers refused to be garlanded. He thought it was making an act of devotion which was unfit and unsuitable for a Christian man. The emperor said to him: "Why this?" He said: "I am a Christian." The emperor said: "Put on that garland." He said: "I won't, I cannot. I am a Christian." A very simple thing to do—he would not do it. So he was at once stripped and led to die. And Tertullian says of him: "Enpurpled with the hope of martyrdom; sandaled with the preparation of the gospel; girded with the sharper sword of God in the panoply of the gospel; better crowned with the white wreath of martyrdom than the crown of the emperor, he awaits the donation of Christ. Ah, happy soldier making thy boast in God."

—F. B. Meyer.

Let us bombard heaven with prayer.

—C. H. Spurgeon.







**I** f we believe not, yet He  
abideth faithful: He can-  
not deny Himself.

2 Tim. 2:13.



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by Jesus

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the day is at hand,—the  
great day of the Lord!  
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are you doing to help  
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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”  
—Spurgeon.

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for

MARCH -:- 1913

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“Privilege bestowed by grace is a grave responsibility.”  
—G. C. Morgan.



**A Bible Study Mag-  
azine for Earnest  
Men and Women  
Everywhere.**



# Grace and Truth

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## GRACE & TRUTH

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# Grace and Truth

## EDITORIAL

### *Grace and Salt*

**L**ET your speech be always with grace seasoned with salt" (Col. 4:6). It is God's desire for His child that his speech shall be full of "grace"; full of the message of the crucified sin-bearer, for therein is grace revealed; full of the message of the resurrected and ascended Priest and Advocate, for therein is grace sealed; full of the declaration of the Coming One who shall establish His Kingdom in unrivaled glory upon the earth, for therein is grace consummated. In a word, if our speech is full of "grace," it is full of *Christ*, only *Christ*.

But while He would have our speech to be always with grace, these words are added to the admonition,— "seasoned with salt." Salt is a preservative. Salt, when thrown into an open sore, cuts and burns. Salt, when cast upon the ice, melts it. Salt is a cleanser. Ah, surely our speech needs salt. Particularly in these days of apostacy when scoffers, walking after their own lusts, exhibit proudly the spiritual scurvy of their scoffings and call it Christianity. Yes, the salt is needed. Indeed, the seasoning should be strong. So strong that God's children shall be *preserved* from the errors of the age; so strong that false teachers shall feel the cutting and burning as the truth is proclaimed; so strong



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that the ice of indifference shall be melted and the filth of worldliness and selfishness cleansed from the hearts of an emasculated church.

Let your speech be always with grace—*seasoned with salt.*

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### *Ritschlianism*

**J**AMES ORR says that Ritschlianism is already deeply rooted in the Universities of Germany, although Ritschl himself only passed from the scene in 1889, and that the ideas and still more the spirit of his teaching are not only the reigning influences in the theology of Continental Europe, but are rapidly penetrating theological thought in Britain and America as well.

An incident at a ministers' conference in Philadelphia a few days ago serves to illustrate the hideous fact that the entrance of Ritschlianism into the theological thought of America is no trumped up bogey, but a stern and awful reality. Dr. Milton G. Evans, president of the great Baptist school, Crozer Theological Seminary, addresses this conference. The Philadelphia Record gives the following account.

Dr. Evans insisted that the character of Jesus Christ was illuminant. The deification of Christ, he said, was simply a study in human character. He took the position that the divine in Christ was unreal; that during His lifetime men did not worship Him, but that after His death the deification took place. During Christ's lifetime He was not worshipped, he said, He was simply admired; but that after His pitiful death the world at once became sympathetic and spellbound and acquiesced in His deification.

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When these positions were taken by Dr. Evans, it was like throwing a bomb into the midst of the assembly. An open debate ensued. Some of the preachers stood for the blessed truths laid down in the Word of God and openly accused Dr. Evans of being tainted by Ritschlianism. Others declared their more orthodox brethren were "behind the age," and bravely defended Dr. Evans' "wonderful ethical study." Surely it needed defense.

We quote again from the Philadelphia Record.

In rebuttal Dr. Evans said that he was not at all perturbed over the charge made against him that his paper was imbued with Ritschlianism. "Oh, no," he concluded to the amazement of the ministers, "I don't doubt that it is Ritschlianism, for I must avow that *I am Ritschlian myself* and advocate many of the principles of the new philosophy."

There it is, fair and square. He declares himself to be Ritschlian in conviction and teaching.

The Western Recorder (Baptist) makes this fearless comment on the words of Dr. Evans.

To our great surprise and greater grief, we note the departure of Dr. Milton G. Evans of Crozer Theological Seminary, from the faith once for all delivered to the saints.

Surely, our distinguished friend has verified the prophecy that Christ would, to some, prove a stone of stumbling and a rock of offence. When we think of the noble history of Crozer, and how through the years it has stood for the truth of the Scriptures and then read such words from its most honored representative, our heart is indeed sad. If Henry G. Weston, now in the glory land, is permitted to know of the words of his successor, of a truth there must be tears in heaven. Oh, for a Weston in such an hour.

This new philosophy, called Ritschlianism, which has found its way into Crozer Seminary may not be



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familiar to the readers of "Grace and Truth." When Dr. Evans said "I am Ritschlian myself," what was involved? What did it mean?

In Dr. James Orr's work "The Ritschlian Theology," he has given a clear analysis of this new line of philosophical thought. We quote from Dr. Orr's book.

"There is no place in the Ritschlian system for an eternal Sonship of Christ." Page 115.

"No place for an essential trinity of any kind." Page 115.

"The doctrine of divine wrath is struck out of the Christian system as of no religious value—save in the problematical case of the finally obdurate, for whom the fate reserved is annihilation." Page 140.

"Ritschl rejects from his theology the conception of original or inherited sin." Page 145.

"There is no principle in the character of God demanding the punishment of sin for its own sake; no wrath of God against sin." Page 149.

"Sin is not a thing that requires to be punitively dealt with, or to have atonement made for it." Page 151.

Now we know!

When Dr. Evans said, "*I am Ritschlian myself*," he took his stand on the side of infidelity. Why mince words about these things? Why seek to shield brethren who, with open eyes, accept the Christ-denying new thought of the age, and at the same time are sufficiently dishonest to retain their relationship with institutions whose avowed purpose is to demolish infidelity?

The deplorable condition at Crozer was the subject of a letter received a short time ago by the editor from a beloved brother, now a pastor in Philadelphia. We give it, in part.

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Crozer Seminary was the orthodox school of Baptist faith so long as dear Drs. Weston and Stifler were at the helm and on the bridge. The school was then worthy of our deepest confidence. But, oh, how things have changed since Weston and Stifler graduated to glory. The Lord pity us. How fast the apostasy ripens for judgment, with "false teachers bringing in damnable heresies." Of all the "schools of the prophets" this was looked upon as least likely to go. We have long known that Chicago University was rotten, but were proud of Crozer! What is left to us?

Oh, our God, from the midst of this dark hour we cry unto thee for men,—men to bear the shield of faith and the helmet of salvation; men to wield the sword of the word of God against the multiplying foes of Christ's blood-stained cross; men who care more for the honor and glory of God than for earthly title or position; fearless men, dauntless men, spirit-filled men; men who, without respect of persons will denounce every devilish error that arises in pulpit, professor's rostrum, or pew, and with love and tenderness will call upon the sheep of the great shepherd to seek pasture in the ever nourishing fields of God's inspired book.

God give us such men!



"It's a poor kind of faith that you have to have faith in."



## *When Russell Squirms*

**R**USSELL, the author of the false teaching, Millennial Dawnism, which in fulfilment of scripture, is "leading many astray," has been sending out for some months a circular letter which purports to be a reply to the astounding revelations made by Dr. I. M. Haldeman of New York, which revelations show that the teachings of Russell are blasphemous to the extent of asking men to pin their faith into an annihilated Christ.

The fire of Dr. Haldeman's logic and the testimony of God's Word were too much for Russell. He had to squeal, but the squeal, because of its very weakness, becomes a swift witness against him. He is condemned out of his own mouth.

We quote a part of his letter.

(2) *I charge* Rev. Haldeman, D.D., with attempting to throw dust into the mental eyes of Baptists by horribly misrepresenting *my* teachings, to hinder his people from studying Bible teachings to which *I call attention*, by cracking over their heads the whip of fear. When he declared *my* teachings to be "the blasphemous religion which teaches the annihilation of Jesus Christ" he intended his untruthful words should scare timid sheep and hinder Bible study. He not only helped to hide the "*key of knowledge*," but in this unscrupulous way he tried to keep the Lord's people from finding it. *I* am positive he would not think for a moment of defending his own church creed in public. The misrepresentation of *my* teachings is to rally the old spirit of the "dark ages," the spirit of hatred and sectarianism. His followers will not so closely examine their own creed if they are busy fighting a *supposed enemy*, and Dr. Haldeman misrepresents *me* to be that enemy. Alas! what a heavy penalty we may fear at the hands of



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## GRACE AND TRUTH.

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the Lord upon those who, posing as light-bearers, are serving the cause of darkness—hating the *light* and misrepresenting it.

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In the August and earlier issues of Grace and Truth of last year we printed some of these “horrible misrepresentations\*\*” which have so agitated Mr. Russell. One glance at them will be sufficient to show the accuracy of Dr. Haldeman’s statements; the irrefutableness of his logic; and his unfailing loyalty to the word of the living God, the Bible, while to read the egotistic “charge” made by Russell, with its pitiable absence of scripture and its notable multiplicity of I, me, and my, is only to have the mind surfieted with blatant, brassy, boastful, bigoted bombastacism. Rarely has the American public been treated to such a revelation of charlatanism and chicanery. And this is the man who parades himself before the world as “Pastor Russell,” who counts his followers by the hundreds of thousands, and whose utterances to them are virtually inspired,—the blind leading the blind with the ditch as the fate of both.

In another editorial of this issue of Grace and Truth we quote the words of the editor of the Western Recorder, who cries out, “Oh, for a Weston in such an hour!” Yes, such men as grand old Dr. Weston are sorely needed in these days of apostacy, but we wish to say, “Thank God for a Haldeman in such an hour!”

May his tribe increase.

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\*\*These “horrible misrepresentations” may be obtained in pamphlet form from C. C. Cook, 150 Nassau St., New York.

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## *Stomach Money*

**A**PON passing a church building, a short time ago, a friend said, There is a church which is supported by stomach money. Oyster stews, candy pullings, ice cream socials, and suppers have become the props upon which the churches lean to get money with which to conduct the work of the Lord. Over and over again it is said, "Why we simply couldn't raise the money for our church if we didn't have suppers!" In other words, the Lord's work would go by the board if it were not for stomach money. Thank God, that is not true. When the people of God look to Him in faith and repudiate every worldly and satanic method with which they may be tempted to support the work and determinedly say, "We will give, give, give,—did you hear it? give, not buy—as the Lord hath prospered us," then and then only is His cause on a scriptural financial basis.

When believers lean on stomach money they make a burlesque of their own faith, they humiliate God's cause before an already skeptical world, depart from the teachings of the Bible, and strip the message of salvation of its glory and power.

But the cause of Christ must be supported. Never was the need greater for financial backing in every department of God's work than at this present hour in this present evil age. The need will never be met by "stomach money." The need, however, will be met. God will lay it upon the *hearts* of his dear children. The need will be met by *heart-money*.



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### NOTES

#### *Finances—*

God has graciously vouchsafed his provision for the work of Grace and Truth during 1912. He brought us, in answer to prayer, to the close of the year without one cent of debt. To His holy name be all the praise and glory. We bespeak the prayers of the entire Grace and Truth family, asking that God shall provide for the needs of 1913; that He shall lead in extending the work of scattering free gospel literature; and that He shall raise up many who shall be energetic workers for the magazine in enlarging the subscription list. The work is in its infancy. May it grow to the glory to God.

#### *F. L. Chapell—*

The article by Dr. Chapell, which appears in this issue, is a hitherto unpublished article. Its message is warm-hearted, loving and helpful. It is a needed message for this day of selfishness and self-dependence.

#### *Grace and Truth Band—*

It has long been the desire of the editor that Grace and Truth Bible classes might be formed wherever groups of believers could be gotten to study the Word together, with the great and neglected truths concerning grace and prophecy particularly in mind. The first classes to be so organized were at Hume and Blue Springs, Mo. We have just learned of another such class at New Albany, Ind. We are praying for the blessing of God upon this group of enthusiastic students of God's Word and asking that He might use them in influencing many others to the study of the Bible and in the winning of lost souls from darkness to the light.

#### *Joshua Gravett—*

The April issue of Grace and Truth will contain, God willing, another one of the helpful messages of our brother, Joshua Gravett of Denver.

#### *New Subscriptions—*

In order to bring the blessing of Grace and Truth to a constantly increasing number we call on every reader to send in new subscriptions. A conscientious effort on the part of the whole Grace and Truth family would cause the circulation to double in three months! Are you a worker or a drone?

#### *A Word of Thanks—*

We wish to thank the many readers who have sent in words of encouragement and words of thankfulness for blessings received in the study of Grace and Truth. It is God that giveth the increase! Praise His name.



# *The Second Coming of Christ*

By L. R. Elliott  
of BUTLER, MO.

[This article was read before the Ministerial Alliance of Butler. We greatly regret that it cannot all be published in one issue. It should be read with an open Bible.—Editor.]

THE doctrine of our Lord's second coming is important. To the believer cognizant of the atonement, it is the most important doctrine in the Bible. Though this truth has been distorted, maligned and neglected through all the centuries of Christianity, yet it remains the true hope of God's word for His children.

## *Method of Interpretation.*

In studying this doctrine how shall we interpret the many passages of scripture referring to it? Does the Bible give us a consistent and reliable principle of interpretation for itself? It does!

In Isaiah 9:6 we read, "For unto us a child is born, unto us a son is given." Six hundred years later this prophecy was fulfilled to the letter. Jesus Christ was the child born, the son given. But this prediction goes further. It also says of this son that "the government shall be upon his shoulder" and that "of the increase of his government and peace there shall be no end upon the throne of David." Now the governmental phrase, "throne of David," is as historically definite as, "the house of Hapsburg." If the first part of the passage was literally fulfilled then the latter part must of necessity be fulfilled in like manner. If Jesus Christ was the child born and the son given at one time in fulfill-



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ment of prophecy, then must he be the ruler on the throne of David at yet another time in fulfillment of prophecy. The historicity of the context and the narrative cohesion of the passage admit of no other interpretation.

Again, in Jeremiah 23:1-5 we read, "Woe be unto the pastors (shepherds) that destroy and scatter the sheep of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people, ye have scattered my flock and driven them away and have not visited them; behold I will visit upon you the evil of your doings, saith the Lord." We know that in Jeremiah's time this was the actual condition. False prophets, renegade priests and wicked princes were fast leading Judah onto the rocks of national destruction. And in a few years God did visit upon them all their doings in the terrors of seige and exile. But the above passage goes on to say, "and I will gather the remnant of my flock out of all the countries whither I have driven them. . . . Behold the days come, saith Jehovah, that I will raise unto David a righteous branch and he shall reign as king and deal wisely and shall execute justice and righteousness in the land" (R. V.). Here we find history and prophecy in a single passage, both set forth in a narrative style. If the former was actually accomplished the only admissible interpretation is that the latter will be as actually accomplished.

Again, in Isaiah 61:1-2, we read, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of



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the Lord." In Luke 4:16-21 we are told that Jesus read the above words to the people at Nazareth with the remark, "This day is this scripture fulfilled in your ears." It was a prediction of his first advent and was literally fulfilled. But turning back to Isaiah again we find that the next clause which Jesus did not read, is a prediction of "the day of vengeance of our God;" that awful day when, coming to the earth in wrath, Christ shall "tread the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15). If the eternal Christ himself is authority for the literal fulfillment of the first part of Isaiah's prediction, then the unbroken sequence of the narrative demands that the latter part will be fulfilled in the same way. One more example. This time from the New Testament. In Luke 1:30-33 we read, "And the angel said unto her, Fear not Mary for thou hast found favor with God. And behold, thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus and he shall be great and shall be called son of the Highest." Every syllable uttered here by the angel was literally fulfilled and has become blessed history. But this is not all of the angel's prediction to Mary. Hear the rest, "And the Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever and of his kingdom there shall be no end." Here again we see that the sequence of narration and the literal historicity of the preceding context demands a literal interpretation for that portion of the passage which is still predictive. The throne of David is the historic ruling seat of King David in Jerusalem, long since demolished but to be re-established for the occupancy of Jesus Christ when he shall come to this earth the second time. The spiritualizing method of interpretation will not work. The



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“throne of David” is not Christendom; the “house of Jacob” is not the church and the Lord’s rule thereon is not the influence of his gospel among men today. If this interpretation were true, consistency would force us to say that Christ was not really born of the virgin Mary but we would have to agree with that modern re-vamping of Gnosticism which says, “The virgin mother conceived this idea of God and gave to her ideal the name Jesus—Jesus was the offspring of Mary’s self-conscious communion with God” (Christian Science and Health, pp. 334-335).

It is to be admitted that there is parable and symbol in the Bible. But when such is the nature of any given passage the context will indicate it plainly. For example, Isaiah 5:1-6 speaks about God planting a vineyard. The symbolism is indicated in the 7th verse, which says, “For the vineyard of the Lord of hosts is the house of Israel and the men of Judah his pleasant plant.”

We now have out of the Bible itself the answer to our first question: The Bible is to be interpreted literally unless the context shows it to be figurative. Any other theory of interpretation discredits the reliability of the Bible and is an affront to God.

### *Importance of the Lord’s Return.*

It may now be proper to ask, Is the doctrine of the second coming of Christ an important one? Let us see. Beginning with Genesis we find that the first prediction made by God after man’s fall was about the coming of Christ, the seed, to bruise Satan’s head. Christ did not do it when he first came to the earth and there is nothing in Scripture or in “this present evil age” (Gal. 1:4) to show that Satan has since been bruised. Satan is to be crushed when Christ comes back (Rev. 20:1f).



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God's promises to Abraham involve the Lord's return. There are interesting intimations of it in the lives of Joseph, David and others. The Psalms are largely predictive and full of references to the second coming. Solomon's beautiful lyric sings of the meaning of the Messiah's return to his chosen people. The major and minor prophets are all bound up with this doctrine. It is their chief theme. In the four gospels Jesus is continually pointing in statement or parable to his return. Acts opens with the doctrine and frequently mentions it. All of Paul's letters expound it. The general epistles are full of it and Revelation is all of it. Every twentieth verse in the New Testament is on this subject. It occurs more frequently in the New Testament than any other doctrine except salvation by grace. We may freely say then that the second coming of Christ is important because of its great frequency in the Bible.

But it is also important because of its effect on the believer's life. Titus 2:11-13 says, "For the grace of God that bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts *we should live soberly, righteously and godly in this present world, looking for that blessed hope* and the glorious appearing of the great God and our Savior, Jesus Christ." Notice that a sober, righteous, godly man is looking for the blessed hope of his Savior's appearing. Again we read in 1 Thessalonians 3:12, 13, "And the Lord make you to *increase and abound in love one toward another* and toward all men even as we do toward you to the end he may establish your hearts unblamable in holiness before God, even our Father *at the coming of our Lord Jesus Christ* with all his saints." Here we see the great doctrine of Christian love linked with that of the Lord's coming. Again in 2 Timothy



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4:1-2 (R. V.): "I charge thee in the sight of God and of Christ Jesus who shall judge the living and the dead and *by his appearing and his kingdom: preach the word.*" The climacteric element in Paul's solemn charge to Timothy is "his appearing." In 1 Thessalonians 4:13-17 Paul describes the Lord's coming to take the believers of this dispensation unto himself and in the 18th verse he says, "Wherefore comfort one another *with these words.*" The Savior's coming is the sweetest comfort for the saints. In 1 John 3:2, 3 are these words, "Beloved, now are we the sons of God and it doth not yet appear what we shall be but we know that *"when he shall appear* we shall be like him for we shall see him as he is. And every man that hath *this hope in him purifieth himself* even as he is pure." Here we see the hope of the Lord's return as a powerful, spiritual, antiseptic. And finally Paul testifies in 2 Timothy 4:7-8 that the great incentive in his active life which counted so much for the gospel was the anticipating love of "his appearing." Now if the effect of this doctrine is to cause a believer to deny ungodliness, to make him sober, to establish him in Christian love, to incite him to great activity in gospel work, to comfort him in deep sorrow and to make him a pure man it is indeed an important doctrine.

Another point. The Lord's coming is important because it is the hub subject of all predictive prophecy which is the key to the Word of God. John 16:13 says, "When he the spirit of truth is come he will guide you into all the truth . . . and he will show you things to come." Jesus certainly would not have given special mention to "things to come" only, if among "all the truth" the "things to come" were not the most important to believers. In this connection Peter says, "And we have



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the word of prophecy made more sure (because part of it has been literally fulfilled), whereunto ye do well that ye take heed as unto a lamp shining in a dark place" (2 Peter 1:19 R. V.). A subject of such prominent mention and commanding worth as these two scriptures indicate cannot be otherwise than important.

So, we say, the doctrine of the second coming of Christ is of first importance because of its frequent mention in the scriptures, because of its blessed effect on the believer's life and because it commands an important position in scripture.

### *The Nature of the Lord's Return.*

Our next question is, What is the nature of Christ's coming? Theology has a variety of answers. We can only deal with them briefly. One is, that the prophecy of Christ's return was fulfilled in the destruction of Jerusalem by Titus, 70 A. D. Matthew 24 shows this theory to be false. In this passage Jesus tells how his visible coming is to be either immediately preceded (vs. 29) or accompanied by (1) a world-wide preaching of the coming kingdom, (2) by the great tribulation, (3) by unusual astronomical display and (4) by the re-gathering of the elect. Now these four things did *not* occur as Christ described them when Titus took Jerusalem. Therefore that event was not the Lord's coming. Some say that the individual's conversion is the second coming of Christ to the believer. The contention is untrue, since it has none of the marks that will indicate his return. In like manner death is not the Lord's return for the same reason. Applying this last theory to Revelation 1:7 reduces it to an absurdity, "Behold death cometh with clouds and every eye shall see death and they also which pierced death."



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But turning to the Bible we find no uncertainty about the nature of the Lord's return. Isaiah 33:17 says, "Thine eyes shall *see* the king in his beauty." Isaiah 40:3, "The glory of the Lord shall be revealed and all flesh shall *see it* together." Ezekiel 37:24-25, "***And David my servant shall be king over them . . . and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt . . . and my servant David shall be their prince forever.***" Zechariah 14:3-4, "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle, and ***his feet shall stand in that day upon the mount of Olives*** which is before Jerusalem on the east." Matthew 24:30, "And they shall see ***the son of man coming in the clouds of heaven*** with power and great glory." And Acts 1:11 sums these all up by saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall ***so come again in like manner*** as ye have seen him go into heaven." Did he ascend before the gaze of men? Isaiah says he shall come with the eyes of men upon him. Did he go up with the clouds of heaven? Matthew says he cometh with clouds. Did he leave this earth from Olive's summit? Zechariah says that when he comes his feet shall stand on the mount of Olives. Did he depart the rejected King of the Jews? Ezekiel says that when he returns he shall be king of united Israel and Judah. In the light of such clear statement of God's word from passages whose context admits of no symbolism but only of straightforward narration of fact, we are certainly justified in believing that Christ's second coming is to be a literal revisiting of this earth by the Jesus of Nazareth who is now at the right hand of God.

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### *The Time of the Lord's Return.*

Another question about this subject. When is Christ coming? The Bible gives us a threefold answer.

First: We cannot know the day nor the hour. We cannot measure forward on our present calendar and put down a peg to indicate the time of Christ's return. Listen, "Watch, therefore, for ye know *not* what hour your Lord doth come" (Matt 24:42). And again, "Watch, therefore, for ye know *neither the day nor the hour* wherein the son of man cometh" (Matt. 25:13). Hence all date setting for Christ's return by the isms and ites of the past or present are entirely unscriptural and sinful.

Second: But we do know that He is coming soon. Therefore, we should be watchful. Though the date is denied us yet the imminency of his coming is plainly implied in the last two references and is the reason why Jesus says in both, "Watch." But the soon coming of the Lord is declared in many other passages. For instance, James 5:8, "Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh." Heb. 10:37, "For yet a little while and he that shall come will come and will *not tarry*." Revelation 22:20—the last word from God to man—"He that testifieth these things sayeth, *Surely I come quickly*." Matthew 24:44, "Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh." A well-known Scotch minister was addressing a ministers' meeting in Scotland. He took occasion to ask each one of them, "Do you think Christ will come tomorrow?" Some were doubtful and some hesitated, but each one answered substantially, "I think not." Then he quoted in reply, "In such an hour as *ye think not* the son of man cometh."

Third: With relation to the millennium, will



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Christ's return be premillennial or postmillennial? What a bloody angle of controversy this point has been! Though the expression, "thousand years" occurs but six times in the Bible and all of these in Revelation 20, yet the millennium under other designations is referred to scores of times. What is it? A synthetic study of Scripture on the question will yield substantially this definition. The millenium is the last period of the history of man on this earth, in its present condition, one thousand years in length, and characterized by absolute peace, justice, harmony and righteousness in all social, governmental and international relations and by widespread human happiness and longevity. Now the question, will Christ come before or after the millennium is really this question, Will the millennium be brought in by man or Christ? For if Christ's coming is postmillennial then this blessed era will be the result of human achievement. If Christ's coming is premillennial then it is exclusively the result of God's work and not of man's efforts. With this statement of the case the sheer logic of history and common sense ought to show at once that Christ's coming will be premillinnial. Unless man can substantiate his steady moral and social evolution he can never hope to establish the millennium, and if he does not, then Christ must come and do it. There is no third alternative. But mankind has never in all its history established the millennium of the Bible. After nineteen centuries of Christianity two-thirds of the human race is still in heathen darkness (figures show it) and only a minority of the remainder are yielding their lives to Jesus Christ. And at the dawn of this boasted twentieth century the leading denominations of Great Britain and America are either lamenting their decrease in numbers or reporting but meagre gains, while the



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biggest problem of their missionary boards is debt. Before these facts and conditions evolution, the paraded pet of scholarship, goes down with humiliating crash.

But that there may be no guess work on this point, let us turn to God's infallible word. Paul calls it, "This present evil age" (Gal 1:4 R. V.), and further says, "the days are evil" (Eph. 5:16). He tells Timothy plainly, "that in the last days perilous times shall come." Also that, "Evil men and seducers *shall wax worse and worse*, deceiving and being deceived" (2 Tim. 3:1, 13), and Jesus says in Matthew 24:37-39, that when he comes the days will have been like those preceding Noah's time, when "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." More proof could be adduced but this is sufficient. Humanity is not evolving and human efforts will not bring in the millennium.

It ought to be said here that the foregoing view is not pessimism. If my body is diseased, it is no pessimism to recognize the fact and seek a cure. The Bible certainly shows that man is badly infected with the disease of sin and has no power of self-cure. Shall we shut our eyes to the fact and exhort one another to be optimistic? Such optimism is the rankest folly. It blinds us to the disease and prevents our seeking a cure. This is indeed a puncture to the common pride of man but God forbid that pride should harden our hearts against the truth that the Lord's premillennial return is to be the healing potion for humanity's ills and the "bringing in of the kingdom" reign of peace and righteousness through the personal presence of the "Prince of Peace." This hope is the truest optimism.



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Now for the affirmative Scripture proof that Christ's second coming will be premillennial. In Matthew 24, beginning at verse 5, Jesus describes the evil condition of war, wickedness and tribulation in the days before he comes and then he says, "Immediately after the tribulation of those days . . . shall appear the sign of the Son of Man in heaven . . . and they shall see the Son of Man coming" (vs. 29, 30). If Christ's coming were postmillennial it would be at the end of days of peace and righteousness. But this passage shows that his coming is to be at the end of days of war and wickedness. Hence by Christ's own testimony his coming is to be premillennial.

Again we read in Revelation 20:4, concerning the saints martyred during the days of tribulation, that "they lived and reigned with Christ a thousand years." This statement is reiterated in the sixth verse. If the Holy Spirit is careful to affirm twice in succession that Christ will reign on this earth a thousand years then his coming must perforce be at the beginning of the millennium.

So then, in answer to the question, When will Christ come? we say from the Scriptures; the date is unknown, the event is imminent and will be at the beginning of the millennium.

### *Effect On the Race.*

Another question: What will be the effect of Christ coming on the world? In 1 Corinthians 10:32 we find the Holy Spirit's grand divisions of humanity: "Give none offence, neither to the Jews, nor to the Gentiles nor to be the church of God." Let us seek the answer with reference to these three groups. We cannot give this point the full treatment it merits, but will only indicate the more prominent scriptures on it.



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In Isaiah 11:11 we read, "And it shall come to pass in that day that the Lord shall set his hand *again the second time* to recover the remnant of his people which shall be left, from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea." This passage clearly shows that the return of the handful of exiles under Ezra and Nehemiah was not the fulfillment of the predicted national return of the Jews to Palestine. That event is yet to occur. Read carefully Ezekiel 37:21-25, "And say unto them (the exiled Jews), thus saith the Lord God, Behold I will take the children of Israel from among the heathen (better, "nations") whither they be gone and will gather them on every side and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel and one king shall be king to them all and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all, neither shall they defile themselves any more with their idols nor with their detestable things nor with any of their transgressions, but I will save them out of all their dwelling places wherein they have sinned and will cleanse them; so shall they be my people and I will be their God. And David my servant shall be king over them and they all shall have one shepherd; they shall also walk in my judgments and observe my statutes and do them. And *they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt* and they shall dwell therein, even they and their children and their children's children forever; and my servant David shall be their prince forever." The charity and definiteness of this passage are unmistakable. (1) The Jews are some day to be gathered from among



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the nations (the return under Ezra was from one nation only). (2) They shall be a united kingdom. (3) They shall worship God only. (4) Jesus Christ will be their king. ("David my servant," is the prophetic David. The historic David was the son of Jesse; the prophetic David is the son of God). (5) They shall dwell in the land of Jacob and their fathers. (Note the geographical precision of verse 25a).

It is objected by postmillennialists that the land of Palestine could not support the number of Jews today on account of its present sterile condition. But this condition is an abnormal one and due to the sins of the nation. "Thou hast polluted the land with thy whoredoms and with thy wickedness. *Therefore* the showers have been withholden and *there hath been* no latter rain" (Jer. 3:2, 3). The dense repopulation of Palestine is to be made possible by God, who brought about its present poverty. "Therefore say unto the house of Israel, thus saith the Lord God: "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen (nations) whither ye went. For I will take you from among the heathen (nations) and gather you out of all countries and will bring you into your own land. And ye shall dwell in the land that I gave to your fathers and ye shall be my people and I will be your God. I will also save you from all your uncleannesses and I will call for the corn and will *increase* it and lay *no famine* upon you. And I will *multiply the fruit of the tree and the increase of the field* that ye shall receive no more reproach of famine among the heathen (nations)." (Ezek. 36:22, 24, 28-30). In the face of such clear scripture the objections of the wisdom of this world vanish like the mist before the rising sun.



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Joel also speaks of the meaning to Israel of the presence of Christ. "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain. Then shall Jerusalem be holy, and there shall no stranger pass through her any more. And it shall come to pass in that day that the mountains shall drop down new wine and the hills shall flow with milk and all the rivers of Judah shall flow with waters and a fountain shall come forth out of the house of the Lord and shall water the valley of Shittim . . . Judah shall dwell forever and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion" (3:17-21). We are here told that the Lord's personal presence is the cause of such blessing to Israel. How significant then must be the coming of Christ to the Jews!

One more reference, this time from Paul: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits (an admonition too largely ignored today by the brethren) that blindness in part is happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written, 'There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob, and this is my covenant unto them when I shall take away their sins.' As concerning the gospel they are enemies for your sakes; but as touching the election they are beloved for the father's sake" (Rom. 11:25-28). Thus the message of the Holy Spirit, through Paul, is in harmony with the testimony of the Old Testament prophets.

In the foregoing and scores of similiar passages we learn that Christ's return will mean to the Jews their renationalization in Palestine of Syria, an extensive con-



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version from their present rejection of the Messiah, their deliverance from the terrific Gentile persecution of the coming tribulation and the final confirming to them of the Abrahamic covenants yet unfulfilled. In other words, it will be the establishment of the Kingdom of Heaven on earth.

Contrary to the foregoing, which is plainly the scriptural conception of the Kingdom, it has become customary for many Christians to think of the Kingdom of Heaven as being the godly influence of the gospel in the hearts and lives of men. They believe that the Kingdom—thus spiritualized and eviscerated—is to be “established” or “brought in” by an ever increasing number of converts to the gospel. They believe that when, finally, a large majority of humanity is so converted then will the Kingdom be set up, the millennium established. They believe that the church is charged with the responsibility of “bringing in” the Kingdom. They believe that if Christ ever comes at all, that His coming will be postmillennial, after the Kingdom is established, at the end of time and the beginning of eternity. All of which views are the product of an unscriptural theology. In proof of this, let us note carefully Isaiah 9:7, “Of the increase of *his (Christ’s) government*, and peace there shall be no end *upon the throne of David* and upon *his kingdom* to order it and to establish it with judgment and with justice from henceforth, even forever. The zeal of *the Lord of Hosts will perform this.*” God says the government is Christ’s, man says it is the church’s. God says it is His (Christ’s kingdom), man says the kingdom is to be of the church. God says that the kingdom is to be established in justice and judgment, church history shows too much injustice and perverted judgment for the church under any name to es-



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tablish the kingdom. God says the Lord will perform this, man says the church will do it—God says I will do this, man says I will do this. Which claim is true; God's or man's? If man's is true, then God is a liar! One more passage on this question: Acts 1:6-8, "When they therefore were come together they asked of him, saying, Lord will *thou at this time restore again the kingdom to Israel?* And He said unto them, It is not for you to know the times or the seasons which the Father hath put in *his own power*. But ye shall receive power after that the Holy Spirit is come upon you and *ye shall be witnesses* unto me . . . unto the uttermost part of the earth." Here we see that the apostles believed that the kingdom was to be restored to Israel (not the church), that Christ was to do it, and that they hoped He would do it then. Now note that Jesus corrects their idea in only the last particular, namely, that of time. The kingdom was not to be established then. Further, Jesus says plainly that this matter is in the Father's own power. Now if the establishment of the kingdom is in God's hands then most assuredly it is not the function of the church. In the next verse Jesus specifically names the business of the church—witnessing. "Ye shall be witnesses unto me." It is ours to witness, it is Christ's to bring in the kingdom. May we all be willing in true humility and obedience to do our part in gospel witnessing. May we in simple faith believe God's Word that Christ is coming again to bless Israel and to restore the Kingdom to them. Let us believe it because the Bible says so, whether it suits human wisdom and pride or not.

Now concerning the nations, the Scripture on this point will be found to be closely identified with that on



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the point just discussed. In the prophetic second Psalm we read: "Why do the nations tumultuously assemble and the peoples meditate a vain thing? The kings of the earth set themselves and the rulers take counsel together against Jehovah and against His anointed saying, Let us break their bonds asunder and cast away their cords from us" (1-3 R. V.). Joel is writing to this same point when he says, "For, behold, in those days and in that time when I shall bring back the captivity of Judah and Jerusalem; I will gather all nations and will bring them down in the valley of Jehoshaphat and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations" (3:1, 2). The human leader in this future international confederacy will be a man of unusual power and energy. He is called the 'northerner' in Joel 2:20. ("army" is not in the original). In Daniel 9:26, 27, he is called the 'prince that shall come' and the 'one that maketh desolate.' Christ, referring to Daniel's prophecy, calls him 'the abomination of desolation' in Matthew 24:15. Paul calls him 'the lawless one' in 2 Thessalonians 2:8. John calls him 'the anti-Christ' in 1 John 4:3, and 'the beast out of the sea' in Revelation 13:1, and 'the beast' in chapter 14-20. Associated with anti-Christ is 'the beast out of the earth' (Rev. 13:11) or 'the false prophet' as he is called further in the Revelation. These two are the beings whom Satan will invest with his own superhuman power to deceive the nations and lead them in the great rebellion against God and in the tribulational persecution of the Jewish remnant (Rev. 13:1-8, 11-15). This will culminate in the battle of Armageddon, which will be brought to a sudden end by Christ's coming. In Daniel 2:36-45 the stone cut out of the mountain without hands is Christ in His second



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coming to smite the Gentile nations which are represented by the image of various metals.

From these and many like Scriptures we know that there is to be a confederacy among the nations for the purpose of opposing God's plans and God's people. Christ's coming will mean to the nations a great pouring out of God's wrath upon them, the slaughter of a Gentile army gathered, like Haman of old, to exterminate the Jews, and Christ sitting in judgment upon the nations to determine how they have received the gospel of His coming. This event is the meaning of Christ's parable of the sheep and the goats in Matthew 25. The sheep are those of the nations who shall, during the tribulation, believe the message of the coming Messiah and treat kindly its Jewish bearers—"my brethren." The goats are those who shall disbelieve and mistreat the messengers. All this and more will be the significance of Christ's second coming to the nations.

And what is the bearing of the Lord's return on the church—the believers of this day of grace? Philippians 3:20, 21, "For our citizenship is in heaven whence also we look for the Savior, the Lord Jesus Christ who shall change our vile body that it may be fashioned like unto his glorious body." 2 Thessalonians 4:16, 17, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." These passages tell us of Christ's breaking the silence of heaven to call the church from this earth to be with Himself forever. Col. 3:4 gives us the connection between this event and Christ's return to the earth, viz: "When Christ, who is



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our life, shall appear, then shall ye also appear with Him in glory." Now notice 1 Cor. 3:12-14, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon he shall receive a reward." Also 1 Cor. 6:2, 3, "Do ye not know that the saints shall judge the world and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" Surely the Lord's second coming will mean much to us. Our resurrection, our renewed, eternal bodies, our rewards from His hand, the crowns of sainthood, ruling with Him, judging with Him, victors with Him!

The bearing of Christ's coming on the Jew, the nations and the church of God is indeed important.

(To be continued.)



"It takes more than pulpit thunder to strike sin down."



# *Thessalonica, or the Modern Church*

From the Thessalonica Daily News

*Religious Intelligence.*

New Church Enterprise.



THE first church of the Paulites, having secured the services of the Rev. Dr. Demas at a salary of 50,000 drachmas a year, with the learned and venerable Dr. Balaam as his colleague, have so attracted the attendants of the less popular churches, the Silasites. Barnabasites and Petreans, that their former house of worship has become inconveniently small, all eligible sittings being rented at enormous rates.

It has therefore been deemed advisable to prepare more extensive accommodations for the crowds who are attracted from theatres and idol temples to listen to the pulpit oratory of these eminent divines. Accordingly a meeting was held, attended by great numbers of the first people of the city to take the matter into consideration; the proconsul and several of the wealthiest and noblest citizens publicly stated they had long thought of connecting themselves with Dr. Demas' church, and had only been deterred by the fact that the common people rushed in there so freely that the society was not select enough, and the place of worship was not architecturally equal to the temple of Diana at Ephesus. But if the Paulites would erect a better temple, one which would be an ornament to the city, they would subscribe from five to fifty talents each and would become Paulites themselves, provided the building would not be too large so as to allow the poor a place in it.



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Prof. Jubal, the venerable musician, offered to furnish an organ, freely, upon condition that his son be permanently employed as organist at a liberal salary. He was now engaged furnishing music for a feast of bacchanals on Saturday evening; but, though sometimes slightly disguised with wine, he would warrant him to be sober enough to play for the morning service, and if thirsty, could go out during the sermon and take a dram.

Two or three old-fashioned men objected to excluding the poor, but they had no money and of course no influence. Some discussion arose, when Dr. Demas, fearing to lose the proconsul's subscription, interposed as a peacemaker; and suggested that, as the objectors were persons of no culture and were unable to comprehend the sublime mysteries he should unfold; and as moreover they might not feel at home among the wearers of purple and fine linen, such as chose should retire, build a poorer church, settle a cheaper minister; and that he himself would contribute to build such an edifice and preach the dedication sermon, to get those poor people out of the way; and others agreed to aid in this laudable enterprise.

A building committee was appointed consisting of several more prominent citizens. Dr. Balaam from his peculiar talents as a financier, was made collecting agent. Judas Iscariot, Jr., was chosen treasurer, and Elymas, the sorcerer, offered valuable hints on architecture. Prof. Demetrius was selected as architect, furnishing a plan of superior beauty, which he offered to give, on condition that he should have the contract, as the shrine business was dull at Ephesus.

The foundations were duly laid and the building erected and consecrated, all paid for except 50,000 drachmas which Dr. Balaam deducted as commission, and 90,000 drachmas which Mr. Iscariot lost on some disas-



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trous speculations. This deficit may be made up by selling the pews at auction, and giving a mortgage on the church building. The remainder is to be provided for at the annual fair, in which there are to be, besides ordinary attractions of useful and fancy articles, gambling arrangements, lotteries, etc., a bed quilt and piano, sold by tickets; "guess cakes," "ring cakes," "grab bags," "rag babies," "a post office," "a wheel of fortune"—the latter, though illegal, allowed for the occasion by the Governor, for the good of the cause; also a number of elegantly dressed and best looking ladies, offering themselves to be kissed at a moderate price.

The church of Drs. Demas and Balaam is, therefore, open for services, with unusual attractions: an eloquent minister who will preach not more than fifteen minutes, whose sermons cannot offend the most fastidious, who is faultless in gesture and diction, and dress; a fashionable congregation, luxurious pews, a splendid organ, accomplished performer and choir of singers, a marble pulpit, high steeple and new bell. All these are but a few of the inducements to attract the fashionable public.

No one would have suspected that the original Paulites would have made such progress here. This is mainly due to Dr. Demas, who, long ago, parted from Paul on account of his radical views and independence; and instead of making tents for a living while preaching Christ and Him Crucified, has so modified his teachings that they are exceedingly acceptable and afford him a good living.



# *Unsubmissiveness*

By the Late Dr. F. L. Chapell

(Sermon preached at Keswick Convention, held at New Beacon Hill church, Huntington avenue, Boston, December 29, 1897).

Matt. 24:12. "And because iniquity shall abound, the love of many shall wax cold."

Heb. 1:9. "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

**D**ID it ever occur to you what was the use of a Keswick Convention, or of any convention, for the promotion of the higher or the deeper spiritual life? Has it ever occurred to you what the reason why, in the church generally, so much worldliness and coldness abounds? We have the explanation of this fact in the first text:

"Because iniquity shall abound the love of the many of the many shall wax cold."

Well, you say, that is a truism. If things are bad, of course they are not good. But not quite so fast. The word "iniquity" here is not a generic, but a specific word. Language is very full in words to express wrong doing; sin, iniquity, transgression, unrighteousness, etc. There is a whole group of words, because sin is so manifold and so abundant. But there are a few words that have a specific meaning, and that is one of them. Those of you who read Greek will readily recognize what the word is; *anomia*, sometimes translated lawlessness, but I think perhaps a better word is *unsubmissiveness*, and so let me repeat the texts again:

"Because unsubmissiveness shall abound the love of the many shall wax cold."

"Thou hast hated unsubmissiveness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

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Sin is going to ripen at the close of the dispensation, and many believe that it will be headed up in one man, and that man is called the anomos, the lawless one, the unsubmitive one, the self-assertive one. And it is because of this rise of unsubmitiveness that coldness abounds in the church, and that the oil of gladness is not poured upon many; you must come into the utmost submitiveness if you are going to receive the oil of joy, the oil of gladness, the blessed unction of the Holy Spirit. Therefore it seems to me, as we are looking around for causes of the general coldness, and as we are hungering and thirsting for the outpouring of the oil of joy and of gladness, upon our souls, we had best look to this unsubmitiveness, and see if it is not in us. God cannot take possession of a heart that is unsubmitive, and we little realize until we begin to look into it how unsubmitive we are in many particulars. For a little while this morning I want to call your attention to some of the particulars in which this unsubmitiveness abounds, and in which it must be done away with if we are to receive the full anointing of the Holy Ghost.

Let us call your attention to seven particulars—although there are many more—in which I dare say some of us will find ourselves convicted of unsubmitiveness. And, first, I say there is unsubmitiveness in our day to the humbling doctrines of sovereign grace. Our religious standing, we are very willing to allow, is a resultant of God's working and of man's consenting, but do you know that God always works first and principally? And that man would never consent unless it was for the special sovereign working of God's grace upon the heart?

“So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.”



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"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

Election—clear, distinct, and emphatic. And yet how much repugnance there is to it in our day, how little we hear it heralded. We who are here this morning in the happy possession of hope of everlasting life, are here simply because God hath drawn us. Not that we loved him, but that he loved us. Not that we sought him but that he sought us. It is not because we have done something or we have resolved or we have received, first and principally. Of course that comes in subordnately. But I often think of the old hymn—we do not hear it sung any more:

Why was I made to hear his voice,  
And enter while there's room,  
While thousands make the wretched choice  
And rather starve than come?

'Twas the same Love that spread the feast  
That sweetly forced us in;  
Else we had still refused to taste  
And perished in our sin.

And yet how unwilling we are to allow just that phase of it, how much repugnance we find among students and the public generally to the idea of election; that we who believe are simply the subjects of God's mercy and of his elective grace! Oh, we must be submissive to this fact. I know how the human heart rebels against it, and says, "Is there unrighteousness with God?"

"Nay, shall the thing formed say to him that formed it, why hast thou made me thus?" Beloved, search your hearts, and see if there is any unsubmitiveness there to the humbling doctrine of sovereign grace.

In the second place, there is unsubmitiveness to the

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inexplicable doctrines of Christianity, to those that cannot be fully explained and fully comprehended by the human reason. Let me mention three: the doctrine of the Trinity, the doctrine of the person of Christ, the doctrine of the atonement. These are revealed in the Word; but no human mind can understand how three can be one; no human mind can understand how there could be two natures in one person; no human mind knows how it is that "By his stripes we are healed." And yet there are multitudes of people who say, "I will not believe if I cannot understand, if I cannot see the reason for it." Hence so many reject the doctrine of the Trinity, so many reject the doctrine of the person of Christ, and so many more are rejecting the doctrine of the atonement, of the vicarious sacrifice, of the blood religion, the "religion of shambles," as it is called. Why, there is a whole rebellion arising. We cannot simply point to the Unitarians and say, "Oh, yes, we know there are a few that deny the Trinity and the person of Christ." Look abroad throughout Protestantism and see, in some shape or other, the doctrine of the atonement in so-called evangelical pulpits being put aside. And why? Oh why? **Because we cannot understand it.** And how many, like our beloved Horace Bushnell have labored to produce some new aspect of the doctrine that would be made acceptable. Grand man that he was, blessed work that he wrought, he made no advance when he put forth his doctrine of the vicarious sacrifice, which, simply stated, is that Christ did not die to save, but that in saving he died. We might take all the theories of the atonement, and they do not explain the fact. The simple truth is, we have got to come to the humbling position of believing that which we do not understand as yet. The human mind rebels, and right here many are going astray. This



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unsubmissiveness, this intellectual lawlessness, this assertiveness of the human understanding, the age of reason, this age of philosophical inquiry, oh, how it is saying, "We don't believe, we can't understand those things, and therefore we cannot believe them." You must come into a submissive attitude and say, "I will believe it because it is there." In a theological seminary we are kept six weeks on the doctrine of the atonement, and taught half a dozen different theories, but, as I said to my class the other day, "By his stripes we are healed, and that is all we know about it, and you must believe it." You must be humble enough, you must be submissive enough to say that God has some ways that you do not understand.

In the third place, there is unsubmissiveness against the small and obscure condition of the Lord's flock in this present age.

"Straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

God's cause in this present age is small and in some sense despised. It is a little company. And yet human activity and human assertiveness in this present age rebel just against that idea. "We must be a great people. we must be in a commanding position." This has been a prime error of all ages. That is one of the fundamental errors of the Romish church. Dominion now, instead of hereafter. Regnant now, instead of a mourning spouse. It is an humbling doctrine, and unless you are submissive to that you cannot expect the Spirit to dwell within you. "Oh! but we must be popular, we must have the church in the most commanding position in the town, or in the city, and we must have it filled with a crowd." I tell

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you there was more of God's spirit in the church in the catacombs and in the fastnesses of the Alps than there is in St. Peter's and St. Paul's. And yet how many of us—to my own shame I confess it in past years—have given our chief energies, for a time at least, to bringing the little flock out into a prominent position. I can hardly trust myself to speak upon this as I feel. Our fathers in the ministry, in the early days of this country, oft times used to build their churches without architectural ornament in some by-street or a little way out of the village, and those that worshipped went as Paul and Silas did at Phillippi, to a little place of prayer outside the city limits. I verily believe there was more of true religion there then when that little church was overthrown and a fine edifice has been built in the very village fronting the green, with a high spire, and everybody understanding that it was something of a factor in this present evil age. Gideon's band has meaning. The twelve that were left when the multitudes went away, as we read in the sixth of John, has a meaning. You must come to the acknowledgment that the people of God are a little flock and an humble people in this age, if you are going to be filled with the Spirit. We must be submissive to the present condition of Christ's flock.

But fourth, and closely allied to this, there is unsubmitiveness to the despised condition of the individual believer.

“He was despised and rejected of men.”

This is a little advance step upon the previous thought. You can perhaps with some grace belong to a despised company, so long as it is a company, but when the despising comes right down to the individual, when God has taught you something, and led you somewhere, where, for a little you have to stand almost alone, then



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you rebel against that. Is there unsubmitiveness in your heart against a despised condition? I would not by any means foster the spirit that might spring up in some hearts, "Well, I am better than anybody else, and therefore I stand alone." But sometimes in God's providence God will make you feel that you are a despised one, simply because you are loyal to what the Lord hath taught you. And unless you are submissive to that very state, you will not get the full blessing of that state.

Let the world despise and leave me;  
They have left my Savior, too.  
Human hearts and looks deceive me—  
Thou art not like them untrue.

Sometimes the Lord allows our associates to become untrue, or at least unappreciative, so that we may be drawn to simple companionship with him and with him alone. Is there in any of your hearts any rebellion, any unsubmitiveness, towards this condition? If so you cannot get the full blessing that you are hungering and thirsting for today.

But, fifth, there must be submission to the naturally unwelcome providences of God. God rules by His Spirit, and He rules by His providence. We have our plans and we have our associates, we have our work and we have our loved ones, and God invades the one, or lays his hand upon the other, and we say, "No, Lord, not that, not that." The loved one is laid low, and you say, "Oh, I cannot spare that one; that one has walked beside me for years; let that one walk beside me to the end." No; that one is taken away, and if there is unsubmitiveness in the heart, you do not get the full blessing. I heard very recently the experience of one, and it was very beautiful, how it was right at the moment of the taking away of the dearest one upon earth that the Holy Spirit

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came in to abide, and then came the further test of the taking of another dear one. Are you submissive to all of God's providences, or are you simply stoically submissive? There are many people who are submissive as the Stoics were submissive. It cannot be helped; we must endure it. But God wants more than that. He wants us to look up and kiss the rod, and say, "It is all right."

We not only have our friends, but we also have our work, and sometimes in our ambition our work seems to be more to us even than our friends, at least in a public view. And we have laid out a certain plan, or a certain place where God is going to work through us, and do great things through us. I recollect a time in my experience when I fully believed that the Lord was going to send a mighty outpouring of the Holy Ghost, and that I was going to stand at the head of a large and important church, in not a very important center, perhaps, but for the place it would be something large. Yet God broke it all up and sent me away, and I have to confess here today that for a little I was not submissive; I said, "Oh, Lord, you did not stand by me." But I tell you the blessing cannot come in those conditions. You must say, "Lord, it is all right; I do not perhaps understand every detail of your administration, but the administration is right."

((To be continued.))

 "The man who kicks most when the train is late is often the last one to get to church."

—Anonymous.



# Truth in Type

Conducted by

Aaron Schlessman

## *Elijah, a Type of Christ.*

### **ELIJAH.**

1. Elijah went down into Jordan.  
2 Kings 2:6-8.
2. Elijah came up out of Jordan in his living body.  
2 Kings 2:8.
3. Elijah ascended in that living body into heaven.  
2 Kings 2:11.
4. Elijah having ascended into heaven, Elisha went forth to continue his work.  
2 Kings 2:13—4:44.
5. Elijah's spirit descended upon Elisha in double installment and was used of God in his work.  
2 Kings 2:9-10.  
2 Kings 2:11-12.

### **CHRIST.**

1. Christ went down under the judgment of the cross.  
Heb. 2:9, 14.
2. Christ came up out from under the judgment of the cross in His resurrection body.  
Luke 24:44, 46.  
Phil. 3:21 R. V.
3. Christ ascended in His resurrection body into heaven.  
Acts 1:9-11.
4. Christ having ascended into heaven, His disciples went forth to continue His work.  
Acts 2.  
Acts 3.
5. Christ's spirit (the Holy Spirit, whom He sent, Jno. 16:7), descended upon His disciples and they were used of God in His work.  
Acts 2:1-7.  
Acts 3.

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## *Elijah, a Type of Christ.*

Elijah, the grand old prophet, sets forth Christ in many particulars. He is a type of the true prophet, as Christ Himself shows in Luke 4:25-27. Elijah fasted forty days. He raised the dead. He fed the widow and her son, and performed many other miracles. But we shall consider Elijah as a type, merely, from the standpoint of the Resurrection.

Elijah's very name is prophetic. It signifies God, the Lord, setting forth Him who is the second person of the adorable trinity, the Son of God and the Son of Man.

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Elijah went down into Jordan. The Word Jordan signifies judgment. He says in 2 Kings 2:6-8, that the Lord sent him to Jordan, and smiting the waters with his mantle he went down into it. The going down of Elijah into Jordan is the going down of the Son of God under the judgment of the cross. On the cross "He tasted death for every man" (Heb. 2:9, 14). On the cross Christ died not as a martyr, not as one who was "torn in pieces" by the whirling wheel of sin; He died there as the great criminal of the universe, as one "who was made sin who knew no sin," as a substitute for the human race, as the second man bearing the sin that was potentially in the first. On the cross the wrath of God swept down in a flood tide of billowing, overwhelming judgment. A judgment of which He bespeaks through the lips of the Psalmist when he cries, "All thy waves and thy billows are gone over me." It is that judgment "wherewith the Lord hath afflicted Him in the day of His fierce anger." "He hath made Him to be sin for us" (2 Cor. 5:21). The real Jordan was just outside the gates of Jerusalem, where were beheld three crosses, and on the center one was the crucified Son, the perfect man, the Sinless One, the suffering substitute, rending the heavens with His piercing cry, "My God! My God! Why hast Thou forsaken me?"

That is the river of Jordan.

Elijah came up out of the Jordan alive in his body. He smote the waters with his mantle, "and they were divided hither and thither, so that they went over on dry ground" (2 Kings 2:8). Christ came up from under the judgment of the cross in His resurrection body (Luke 24:44, 46); His was a glorious body (Phil. 3:21 R. V.). Not a resurrection such as modern theologians



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would teach—a resurrection in the Spirit. Can the Spirit die? Only that which can die can be raised from the dead. The body alone can die. The body alone can be raised from the dead. Resurrection is predicted for the body alone. Christ Jesus came forth from the grave in body, a glorified body. He was not a spirit. He settled that question forever. Listen, “A Spirit hath not flesh and bones, as ye see me have!” See the prints of the nails in His hands, of the spear in His side, and behold, the immense climax! He sits down at the table of their untouched supper and “eats *broiled* fish and an honey comb.” He is indeed the Christ, the risen One.

The going up out of Jordan is Elijah’s forepicture of the resurrection of Christ.

Elijah, then, ascended in that living body into heaven. “And it came to pass, . . . that, behold, there appeared a chariot of fire, . . . and Elijah went up by a whirlwind into heaven” (2 Kings 2:11). Christ, too, ascended in His resurrection body into heaven. “When He had spoken these things, while they beheld, He was taken up, . . . And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which, also said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven” (Acts 1:9-11). The ascension of Elijah into heaven is the setting forth of that sublime moment when Jesus was swept up ward into shekinal glory. A man in glory! That was the meaning of Elijah’s ascension in his living body to heaven. A man in glory! That is the perpetual truth now (1 Tim. 2:5).

Elijah having ascended into heaven, Elisha takes up

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and continues his work. He took up the mantle of Elijah and went back to Jordan; and smiting the waters (2 Kings 2:14), he recrossed and provides water for Jehoram's army (2 Kings 3), augments the widow's oil, raises the dead and performs many other miracles (2 Kings 4 and 5). When Elisha went forth in the mantle of Elijah he was going forth representatively in the character of Elijah. He seemed like a reincarnation of the old prophet. Christ having ascended into heaven, His apostles take up the work and continue it. Behold, the Holy Spirit comes upon them on Pentecost and they speak in divers tongues, Peter delivers his powerful sermon (Acts 2), cures the lame man (Acts 3:1-9) in the name of Jesus Christ, and again delivers a message to the people, offering them salvation through faith in Christ and presents to them the message of the kingdom (Acts 3:12-21). "Those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which was preached unto you." Christ's followers go forth in His strength. They go forth representatively in the character of their Savior. The believer, yielded and wielded by Christ, is a reincarnation of His blessed Lord.

Why, then, this lack of power among the Christians? The answer is plain. We are going forth, not in Divine strength, but in the strength of the flesh. How many churches are looking to some man as their leader instead of relying upon God? How many churches are relying upon the "soup and playhouse" to reimburse God's treasury rather than giving as "the Lord pros-



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pers." How many churches are looking to worldly amusement to draw the crowd rather than the power of the gospel. May God arouse His people from their awful lethargy, that we may go forth in the strength of Christ.

Elijah's spirit descended upon Elisha in a double installment. Elisha asked for this and Elijah promised that his request would be fulfilled, if he should see him (Elijah) ascend (2 Kings 2:9, 10). Suddenly a chariot of fire appeared, Elijah ascended into heaven, and Elisha cried: "My father, my father, the chariot of Israel, and the horsemen thereof" (2 Kings 2:11, 12). Elisha saw the prophet ascend into heaven and thus was his request granted; "a double portion of Elijah's spirit." Christ's Spirit, the Holy Spirit, whom He sent (John 16:7), descended upon the apostles in double portion. In the evening after His resurrection, Christ breathed upon His followers and said, "Receive ye the Holy Spirit." And on the day of Pentecost the Holy Spirit descended upon them in power (Acts 2), sending forth the church in the authority and power of the man in heaven and of His Spirit. Christ looks to His followers now to go forth in the strength of the Spirit. "Be ye filled with the Spirit" (Eph. 5:18). "Make not provision for the flesh" (Rom. 13:14). "Depart from iniquity" (2 Tim. 2:19). "Bring every thought into the captivity of the obedience of Christ" (2 Cor. 10:5).

May God's children hear the call of the Holy Spirit, "Come ye out from among them and touch not the unclean thing." And again, "Study to show thyself *approved unto God*, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (2 Tim. 2:15). Nothing so prepares His children for workers in the vineyard as the unadulterated Word of God.

# *Outlines for God's Workmen*

Gathered by  
**Richard S. Beal**

## *THE HOLY SPIRIT AND THE CHURCH.*

1. The Holy Spirit must be present to make the church "the body." The grouping of the disciples about Jesus, in John 14:17, is a living picture on earth of this truth; but in the place of the departing Jesus, the Holy Spirit from the glorified Jesus is about to come. The result is that linked by the spirit to the Christ in glory, they henceforth know neither themselves nor Jesus any more after the flesh (John 17:26; 1 Cor. 12:12, 13; 2 Cor. 5:16, 17; John 20:16, 17; 11:51, 52; Eph. 4:4).

2. The Holy Spirit must be present to make a ministering church, in teaching and in manifold work.  
What Jesus began both to do and to teach, the Holy Spirit finished (Acts 1:1).

The acts of Jesus were finished in the acts of the Holy Spirit through the Apostles, so far as the founding of the church was concerned; but this self-same adding of living stone to stone on the foundation since the Apostles passed away, is still done by the same Spirit through "faithful men" (2 Tim. 2:2; 1 Cor. 3:9-15; John 14:12).

The book of the Acts of the Apostles is a permanent mirror of the world and the church, and all the varied forms of service until the Lord returns. Likewise, the teaching Jesus began, the Holy Spirit finished as to form and substance in His writings through the inspired Apostles and Prophets (John 14:25, 26; 16:13; Rev. 20:19).

The Spirit is present to teach of Christ that the church may teach of Christ, and to testify that the church may testify, and always and only of Christ (John 15:26, 27; 16:13, 14; Acts 1:8).

The Spirit having convinced some of sin and righteousness and of judgment, is present in them to convince others also (John 16:7-11; Acts 2:4, 33, 37; 7:51; 1 Cor. 2:4).

The church is ministered to, that the church may minister in word and work (Acts 20:28). In Eph. 4:12 omit the comma after the word "saints," and the meaning of the passage is brought out.



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The Spirit gives Himself in every gift (1 Cor. 12:14. Compare the two promises in Matt. 7:11; Luke 2:13; Acts 13:2-4).

And all this service is priestly service before God on the one unended day of Pentecost. (See Acts 13:2; Heb. 10:11; Rom. 15:27; 15:16; 1 Pet. 2:5-9; Lev. 23:15-18), and to the maintaining of such holy, priestly life and work and teaching, the church exhorted and urged, and what is noteworthy, by the frequent use of a word and words kindred to the name Paraclete, the literal word for comforter. This gives a touching on energetic meaning to every ministry of comfort, exhortation, beseeching, and consolation between the saints one to another. It would always hint that all attempts at edification except "in the Spirit," are of no avail. It must ultimately be the Spirit Himself who is paracleteing the saints.

From and through the Acts on throughout the Epistles, such a word in different forms and variously translated, is found over one hundred times.

Evangelists, pastors, teachers, all who have a gift for service, are wholly dependent upon the Holy Spirit, the Paraclete.

3. The Holy Spirit must be present to sustain and comfort the suffering church.

The suffering for Christ's sake is the normal, ideal state of the church until He comes (Rom. 8:18, 26, 27; 1 Pet. 4:13, 14; 5:1; 2 Cor. 12:9).

5. The Holy Spirit will be in the glorified church.  
Eph. 2:19, 20; 1 Pet. 2:5; Rev. 1:4-6.

—W. J. Erdman.

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## HOW TO BE READY FOR HIS COMING.

Matt. 24:44.

1. By accepting Christ's salvation.  
2 Cor. 6:2. **Now** is the time.  
John 1:29: Christ died for all.  
2 Pet. 3:9: His will that all should be saved now.
2. By living a life of abandonment to Christ.  
1 John 2:28: That we might not be ashamed at His coming.  
Rom. 12:1, 2: This is our reasonable service and according to His will.
3. By watching daily for Christ's appearing.  
Titus 2:13: Our blessed hope.  
1 Thess. 5:6: His will concerning us.  
1 Thess. 1:10: Example of early church.

—R. S. Beal.

# *The Sunday School Lesson*

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

## *GOD'S COVENANT WITH ABRAM.*

Genesis 15:5-18. March 2, 1913.

**G**OD is a shield and reward to them that fear Him (v. 1). He gives shelter from the curse and bestows blessings in abundance. Without a refuge we should miserably perish. Without the giving hand of the Lord we should be sorrowfully destitute.

1. *Righteousness From God by Faith* (vs. 5-7). The promise made to Abram would have been staggering to one of little faith. When his eye was bewildered by the maze of innumerable stars towards which he gazed, his ear was astonished by the words, "So shall thy seed be." How could it be possible for him, a childless old man? Nothing could seem more hopelessly beyond the utmost range of possibility.

"And he believed in the Lord." Faith is taking God at His word when He declares the impossible. Abram had faith. The support of his confidence was the Lord Himself, who had said: "I am thy shield." He knew Him in whom he had believed (2 Tim. 1:12).

This faith was counted to Abram for righteousness. Otherwise he could have had no righteousness at all. Many with the zeal of blinded Israel have sought for righteousness in other ways and found it not (Rom. 10:2, 3; Phil. 3:9; Rom. 3:21-28; 4:5). It is not procured by a series of worthy endeavors on our part, but by one act of faith in Jesus Christ (Acts 13:39).

2. *The Blood of the Covenant* (vs. 8-11). There could be no covenant with sinful man without sacrifice. The list of animals taken by Abram includes every one later allowed for sacrifice by the law of Moses. These we know are typical of Christ, the Lamb of God offered to take away the sins of the world. God's covenant with Abram was in this way made to center in Christ. He can have no dealings with man, except to punish, unless man's sins be put away. The only cleanser effective for the stain of sin is the blood of Jesus (1 John 1:7; Isa. 1:18).



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The polluting and devouring birds which Abram had to drive away are suggestive of the evil one, the enemy of the cross of Christ (Matt. 13:4, 19). The enemy is still busy trying to pollute and take away the atoning sacrifice for sinners. Thank God, we may, like Abram, have the victory over the devil (Jas. 4:7).

3. *A Sure Word of Prophecy* (vs. 12-16). Everything in this early covenant making custom is symbolic. The horror of darkness fell upon Abram as God foretold that dark period of captivity and affliction for his seed. We know something of the horrors of that Egyptian bondage for Israel (Ex. 1:11, 12). We also know how they "came out with great substance" when God judged their oppressors (Ex. 12:29-36). We know Abram died in peace at a good age (175 years), and that though the body was buried the spirit went to the Father's. How literally His promises were fulfilled! This is one of many fulfilled prophecies in God's Word, proving its inerrancy and abiding faithfulness. When we have such sure words of prophecy, we should *take heed* (2 Pet. 1:19).

4. *A Faithful Promise* (vs. 17, 18). The smoking furnace and burning lamp symbolize God passing through in establishing His covenant. He is a consuming fire and a burning light (Heb. 12:29; 1 John 1:5; Ex. 13:21). Fire illuminates, purifies, and destroys. God enlightens, purges, and sometimes visits with destruction.

God's promise of the land here described was confirmed to Israel and often reiterated. The completest fulfillment of the promise will be realized when the Son of David shall have His glorious kingdom upon the earth. Then the children of Abraham, now scattered throughout all the earth, shall be returned to the land of the covenant, which is their everlasting possession. See Isa. 11:11, 15, 16; 14:1-3; 27:12, 13; Jer. 16:14, 15; Ezek. 36:24; 37:21, 22, 25; 39:25, 28.

### *Thought Producers.*

Verse 1. What had Abram just rejected? The offer of a king of the world (Gen. 14:21-24). What does God now say to him? What does God say to every believer that rejects the world (2 Cor. 6:17, 18), and the offers of Satan, its king (1 Pet. 5:8, 9; James 4:7)? Fear not (Heb. 11:27; 13:6), I am thy shield (Psa. 55:22; Eph. 6:10, 11; Jude 24, 25), and thy reward (2 Tim. 2:12; Titus 2:12, 13; 1 John 3:2).

Verse 4. Of what did God assure Abram? That his own son was to be his heir. How must this son be gotten? By God's power, because of the deadness of Abram's body and Sarais' womb (Rom. 4:19). Who alone are the heirs of God? The sons of God (Gal. 2:6, 7). How alone can anyone become a son of God? By God's power (Heb. 7:25; John 6:44), for the lost man is dead in sin (Eph. 2:1; Rom. 8:7, 8).



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Verse 5. What promise does Abram receive here? What kind of a seed is God speaking of here? A seed of faith (Rom. 4:11-18), which includes all that believe (Gal. 3:6-9, 16, 26-29).

Verse 6. How did Abram receive imputed righteousness? By faith. What did this faith accept? God's power to quicken the dead (Rom. 4:17-21). How must every one who would be righteous obtain that righteousness? By faith (Rom. 4:4; 3:28). How must this faith consider God? As the one who is able to quicken from the dead (Rom. 4:22-25; Eph. 2:1-5; Col. 2:13).

Verses 7, 18. What promise does Abram receive in these verses? What seed is God speaking of here? Seed according to the flesh, the Jews (Gen. 15:13-16; Deut. 30:1-6; Amos 9:11-15; Jer. 16:14-16; Isa. 11:11). But in the final inheriting of the land will the fact that a man is a Jew be sufficient to admit him? No, God must cleanse the remnant (Zech. 12:10-14; Ezek. 36:23, 24;; 37:23-27; Jer. 23:3-6; Heb. 8:10). What is God's promise to those of this age who are Abraham's seed by faith? (Col. 3:4; 1 Cor. 3:14, 15; 2 Tim. 2:12).

Verses 13-16. What does God reveal to Abram here? That his seed must go through suffering before they obtain the inheritance. What has since been revealed? That they were and are to pass through much more suffering, many smoking furnaces (Deut. 4:20; Isa. 48:10; 2 Kings 25:21; Luke 21; 21-24, with Hosea 9:17; Jer. 30:4-7, with Rev. 12:17), before they are finally established in their land (Ezek. 37:21, 22; 36:8-12; 34:28; Amos 9:15; Luke 1:33), being led out each time by the appearance of Jehovah, the burning lamp (Ex. 4:29-31; Deut. 4:12, 13; Ezra. 1:1-4; Luke 21:25-28; Rev. 19:11-16). What is the only road to the greatest inheritance with Christ? The road of suffering (Rom. 8:17; Phil. 1:29; 2 Tim. 2:12).

### *Golden Text Illuminated.*

He is faithful that promised Heb. 10:23. The other day a poor woman had a little help sent to her by a friend, in a letter. She was in great distress, and she went to that very friend begging for a few shillings. "Why," said the other, "I sent you money yesterday by an order in a letter!" "Dear, dear!" said the poor woman, "that must be the letter which I put behind the looking glass." Just so; and there are lots of people who put God's letters behind the looking glass and fail to make use of the promise which is meant for them.

—Selected.



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### THE DESTRUCTION OF SODOM.

Genesis 19:12-17, 23-29. March 9, 1913.

Golden Text, 2 Cor. 6:17.

**H**E saved himself; others he could not save. The Spirit of Christ was grieved and quenched in Lot. Jesus saved others at the sacrifice of Himself (Mark 15:31). Lot enjoyed Sodom and spared himself at the cost of other souls (v. 14).

1. **Lost, a Testimony** (vs. 12-14). "Hast thou any here besides?" Possibly this is Lot's first awakening to the fact that he is alone in Sodom. He may have argued before this that if he chose to live in Sodom it was his own business and none else was concerned. Now, however, at the earnest question of the warning angels he realizes that there are others in the wicked city because of his backsliding. The sorrowful part of his lesson was that it came too late. When will men learn that they cannot sin and go astray without damaging other lives?

Urged on by the angels, Lot went out and began to plead with his sons-in-law, imploring them to escape from the doomed city. But all in vain. Lot was saved himself, but he lost the testimony which might have saved others. He seemed as one that mocked. Why? Was not Lot a great man in Sodom, a man of influence, as he sat in the gate as judge (19:1)? Truly he **was** influential as a man of the world and Sodom, but he was powerless as a man of God. His backsliding had not cost him his life, but it had cost him the priceless testimony which might have delivered others. Abraham had surrendered any claim he might have had to the plain of Jordan, but retained his fellowship and power with God, so that he became one of the most noted intercessors of Old Testament history. In Lot vainly testifying of judgment to come we see the terrible issue of a life of backsliding. (See also 1 Kings 11:9; 1 Cor. 10:12; Jer. 3:12, 22; Hosea 14:4).

2. **The Mercy of the Lord** (vs. 15:17). The wonderful escape of Lot is explained in a few words found in verse 16, "**the Lord being merciful unto him.**" The angels hastened Lot, but he lingered. Was it because of attachment for Sodom or because he was loth to leave behind his sons-in-law, who had rejected the warning cry? In either case, the old lingering backslider at the city gate was a pitiable object. Judgment is a terrible thing at all times. God's sweeping judgments are terribly overwhelming. If this be so in the case of cities, and if we view with trembling the destruction of a Sodom, what shall be the terror of that day when the wicked dead shall rise to stand before the great white throne (Rev. 20:11, 12)? If there is any escape from the terrors of divine judgment, it



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is by the mercy of the Lord. They who trust in His mercy and accept His offer of salvation in Christ need have no fears for the future. For such there is no condemnation and no judgment (Rom. 8:1; John 5:24).

3. *The Overthrow of Cities* (vs. 23-28). The men of Sodom were wickedly insolent, haughty, and independent of God. For a time they prospered, and their city was doubtless rich and beautiful. Our Savior reminded men of how in the days of Lot "they did eat, they drank, they bought, they sold, they planted, they builded" (Luke 17:28). But what was the profit of their industry when "it rained fire and brimstone from heaven, and destroyed them all" (Luke 17:29)? The Psalmist said of the wicked, "Their eyes stand out with fatness; they have more than heart could wish." Yet he shows how foolish it is to envy their prosperity, for considering their end he adds, "How are they brought into desolation, as in a moment! They are utterly consumed with terrors" (Psa. 73:7, 19). The world is coming to a repetition of the horrors of Sodom's overthrow. In the days of the Son of Man, when he shall come not as a lamb led to slaughter, but as King of kings to smite the oppressor, then they shall be haughtily indifferent, despising Him, even as now. Then will His coming bring sudden and terrible destruction upon them that obey not the gospel (Jude 7; 2 Pet. 2:6, 9; 1 Thess. 5:2, 3; 2 Thess. 1:7-10).

How solemnly significant are the words of Jesus addressed to Capernaum, "It shall be more tolerable for the land of Sodom in the day of judgment than for thee" (Matt. 11:24). The visitation of wrath upon Sodom is not to be regarded as without a parallel. The only righteous man in the city was a very dim light indeed. The responsibility is infinitely greater upon communities in which we live where the glorious gospel of Christ shines forth in faithful preaching and in the lives of godly men and women.

4. *Answered Prayer* (v. 29). Lot was saved in answer to the desire and prayer of Abraham. There will be many in glory who with grateful hearts will acknowledge the receipt of blessings through the prayers of godly friends. The practise of intercessory prayer is one of the best indications that the Spirit of Christ is working. In this way the strong are able to bear the burdens of the weak and help those who are in trouble. The Word is full of encouragement to such prayer (Jas. 5:16; 1 Jno. 5:16).

### *Thought Producers.*

Verses 12-14. What work did the angels assign to Lot? That of bearing a witness to his kinsmen. But what effect did Lot's message have upon his kinsmen? What was Lot's position at this time? He was living like the rest of the city and was even highly exalted by them (Gen. 19:1, 9). What



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privilege and work has God given to His children of this age? That of bearing a testimony (Phil. 2:15, 16; Matt. 28:19, 20; Rom. 10:10-16). What is necessary that God might use our message? We must be separated from the world unto God (2 Cor. 6:17, 18; 2 Tim. 2:20, 21; Heb. 13:10-16) for the message calls men out of the world (1 John 2:15-17; 2 Pet. 3:7).

Verses 15, 16. How is Lot saved from the impending destruction? Empty handed, God pulling him out. How will those be saved who have accepted the Savior and have lost their testimony by going back into the world (John 15:4)? 1 Cor. 3:15.

Verse 17. What *command* does Lot now receive? But what was his answer? Vs. 18-20. Then what was he *permitted* to do? vs. 21, 22. Why does he later leave Zoar? Gen. 19:30. What does all this and subsequent events (Gen. 19:31-38) show? That Lot's heart was still set on the world, he could not walk by faith. What is God's *command* to His children? That they shall walk by faith (2 Cor. 5:7; Rom. 4:12; 5:2; Gal. 2:20; Heb. 11:2). But what are they permitted to do if they refuse to hear God's word? To walk by sight (2 Tim. 4:10). And although from fear or some other cause they separate themselves from some of the things of the world while walking by sight what is still the condition of their hearts? They are still unchanged (1 John 2:3-6; 4:1-4, 21; 2:15-17).

Verses 24-26. Why did God destroy the city? Gen. 18:20; vs. 13. When will there be a condition upon the earth similar to this? When Christ comes (Luke 17:28-30). What exhortation is given in view of the judgment upon Lot's wife? Luke 17:31-33).

Verse 29. In sending Lot out of the city what did God do? Remembered Abraham (Gen 18:23-33). What lesson does this give to us? That we are to intercede for others (Eph. 6:18; 1 Tim. 2:1).

### *Golden Text Illuminated.*

"Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing (2 Cor. 6:17).

The bloom of the hawthorn or White May looks like snow in Richmond Park, but nearer London or by the roadside its virgin whiteness is sadly stained. Too often contact with the world has just such an effect upon our piety; we must away to the far off garden of paradise to see holiness in its unsullied purity, and meanwhile we must be much alone with God if we would maintain a gracious life below.—C. H. Spurgeon.



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### THE TEST OF ABRAHAM'S FAITH.

Genesis 22:1-13. March 16, 1913.

Golden Text, Hosea 6.6.



HE hand that leads over the rugged pathway to Moriah is the same loving hand that gently leads beside still waters. We should never doubt His love, however rough may be the way He chooses for us.

“He knows, He loves, He cares;  
Nothing this truth can dim;  
And does the very best for those  
Who leave the choice with Him.”

1. *Abraham Tested by God's Command* (vs. 1, 2). The trial of one's faith is said to work patience (Jas. 1:3), and to result in praise and honor and glory (1 Pet. 1:7) at the appearing of Christ. The saints are exhorted to rejoice because of these testings (Jas. 1:2) and to endure them looking forward to the reward for such trial, which is the crown of life (Jas. 1:12; Rev. 2:10).

Sometimes the testing comes in the form of a command from God. The demand made upon Abraham that he should offer his only beloved son as a burnt offering might have seemed cruel though coming from the One whose love he had not hitherto doubted. It might have seemed calculated to abrogate the covenant by robbing him of his heir through whom he expected the promised blessings. How could he be the father of seed without number if his only son, Isaac, were offered up. Unbelief would have sought the answer to this and many other perplexing questions and not finding the solution of the problem would have refused to act. So it is impossible to conceive of a greater testing of faith than that which came to Abraham in God's command. We can think of many divine commands which test the faith and devotion of His children (Rom. 12:2; 14:21; 2 Cor. 6:14-18; Rom. 12:1; Phil. 1:29).

2. *The Obedience of Faith* (vs. 3-10). Abraham's obedience was (1) Immediate and hearty. He rose up early in the morning for the trip to Moriah. The wicked are said to devise iniquity upon their beds and to rise early in the morning that they may execute their plans for evil (Isa. 5:11; Micah 2:1, 2). Why should we be slow in obeying God's commands, even when the duty seems hard to perform?

(2) Abraham's obedience was without dissimulation. He made every preparation for carrying out in full the command,



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even to cutting the wood necessary for the offering (v. 3). Such undeviating obedience is a mark of great faith (Deut. 28:14).

(3) It was from the heart. Arriving at the place appointed he said to the young men, "Abide ye here with the ass; and I and the lad will go yonder *and worship*" (v. 5). Obedience cannot be divorced from worship, for God is not pleased unless we obey from the heart (Rom. 6:17).

(4) It was unsparing obedience. Abraham did not spare his only son, but laid him upon the altar as the best he had to offer to his God. We should stop here and ask ourselves whether in obeying the Word of the Lord we are withholding anything from Him out of regard for our own selfish feelings. Are we giving Him *our very best*?

3. *God Provides a Lamb* (vs. 11-13). By faith Abraham told a greater truth than he knew when in answer to Isaac's question concerning the burnt offering he said, "My son, God will provide Himself a lamb" (v. 8). God did provide Himself a lamb, and the knife upraised fell not upon Isaac but upon the divinely provided substitute. The typical lessons in this account should be thoughtfully noted and prayerfully presented to every Sunday School class.

(1) Isaac is a type of Christ, the Father's only beloved Son, obedient unto death (Phil. 2:5-8). (2) Abraham is a type of the Father delivering up His son for us (Jno. 3:16; Rom. 8:21). (3) The ram is a type of our substitute, Christ, offered in our stead (Heb. 10:5-10). (4) Isaac, received as alive from the dead, is type of the risen Christ (Heb. 11:17-19).

### *Thought Producers.*

Verses 1,2. How does God now try Abraham's faith? What tests had Abraham endured before he was prepared for a test like this? Separation (Gen. 12:1; 13:1-18) and the setting aside of his own plans for God's (Gen. 17). Is not the faith of every Christian man tried? James 1:2, 3; 1 Pet. 1:6, 7; 1 Cor. 10:13. But whom alone would God call upon to endure the great trials? Those who are serving him (2 Cor. 6:17, 18; 2 Tim. 2:20, 21; 2 Cor. 11:23-28, 12:9).

Verse 3. In what way is Abraham's faith manifested here? By simple obedience to God's word. How must faith always be manifested? By obeying God's word for faith does not question it (Rom. 10:17; Gal. 1:15, 16; Acts 27:25).

Verse 5. What was the quality of the faith of Abraham that enabled him to obey God in this great test? It was a faith that counted God faithful and able to raise Isaac from the dead (Heb. 11:17-19), hence he could say we will come again, and it was a faith that was centered on God and not on his service for they went to worship. What kind of faith



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would God have his servants to have? A faith that does not doubt the faithfulness and power of God (Heb. 11:6; Psa. 25:7; 32:10; 37:3-5; 2 Tim. 1:12) and which looks to God instead of at what we are doing (John 21:22; Heb. 12:1, 2).

Verses 6-11. What part do we find Isaac taking in this incident? He, the only son, is as a lamb lead to slaughter by his own father and is obedient unto death. What does this foreshadow? Christ the only begotten Son of God (John 3:16) led as a sheep to the slaughter (Isa. 53:7; Matt. 27:31) given by His Father (1 John 4:10) and obedient unto death (Phil. 2:5-8) but there is no substitute found for him (Matt. 27:35) for He is the substitute for all who believe (Matt. 20:28; Heb. 10:5-12).

Verse —. What can God now say to Abraham? I know that thou fearest God. What had happened? Abraham was justified by works (James 2:21). But when had Abraham been justified as far as salvation was concerned? When he believed (Rom. 4:3; Gal. 3:6). How and to what purpose are men justified today? By faith in Christ for salvation (Rom. 3:21-31; 4:5; Eph. 2:8, 9) and by faithful service for position before God and justification before men (Rom. 4:4; James 2:18-24).

### *Golden Text Illuminated.*

I desire goodness and not sacrifice and the knowledge of God more than burnt offerings (Hos. 6:6).

My venerated grandmother owned a set of choice china, a part of which, I believe, is in use now. Why does it exist now? It has seen little service. It only came out on high days and holidays, say once in six months, when ministers and friends came to tea. It was a very nice set of old china, too good for children to break. Some Christians are like that fine old ware, it would not do to use them too often. They are too good for every day. They do not teach their servants and try to win the poor people in their neighborhood to Christ. But they talk well at a conference. Oh! you fine bits of eggshell china, I know you. Don't fear. I am not going to break you; yet I would somewhat trouble you by the remark, that in the case of such ware as you are, more pieces get broken in the cupboard than on the table. You will last longer if you get to work for Christ in every day work. Jesus was not sent out for particular occasions, neither are you.—Selected.



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### THE EMPTY TOMB.

Mark 16:1-11. March 23, 1913.

Golden Text, 1 Cor. 15:20.



HANK God for the *empty* tomb! It is the earnest of many empty tombs in the day of our Lord's return. None shall ever mock us by reason of this hope in Christ, for as sure as His resurrection so sure will be ours when He comes (1 Thes. 4:16, 17).

1. *The Stone Rolled Away* (vs. 1-4). Two things may account for the purchase of spices by the women at the close of the Sabbath. (1) We cannot question the heart's devotion prompting the act. Though sadly ignorant and blinded by the greatness of their grief, they were on an errand of love. (2) Nevertheless, the act speaks unmistakably of unbelief. By this time they should have expectantly awaited the first appearance of the risen Lord, for had He not promised that after three days in the tomb He should rise again? Had they forgotten His words, or was their faith not equal to a literal acceptance of what He had foretold? Calvary was still to them a tragedy, a sad defeat, and nothing more. In the deep shadow of the cross they had born much needless pain and forfeited a peace they might have enjoyed, had they remembered their Lord not as dead but as "risen from the dead" (2 Tim. 2:8 R. V.). There may be Gethsemanes and Golgothas in the Christian's way, but through all the grief and pain they bring we "sorrow not even as others which have no hope" (1 Thes. 4:13). A strong faith gripping His cheering promise would have saved these good women their sad errand for the anointing of the dead (Mark 8:31).

"Who shall roll us away the stone? . . . And when they looked, they saw that the stone was rolled away." Here is another case of standing still to see the salvation of the Lord (Exod. 14:13). While they wondered how the stone might be removed, they just *looked* and lo, they saw that it had already been moved. Another lesson for the faithless.

2. *The First Fruits* (vs. 5, 6). They were affrighted when they saw the heavenly messenger. Coming as they did on a faithless errand it is not surprising that they were in no prepared state of mind to greet such a messenger. Add to this the sudden shock experienced when they did not see Him for whom they looked, and we may partially understand their consternation. They seemed to be lacking in that expectancy of great things produced by faith.



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. "Ye seek Jesus . . . crucified: he is risen; he is not here: behold the place." It is a good thing to seek Jesus. It is better to seek Jesus who was crucified. It is still better to seek Jesus who was crucified and *is risen*. The Christ preached in the gospel is Christ who "*died* for our sins . . . was *buried*, . . . and *rose* again the third day according to the scriptures" (1 Cor. 15:3,4). This is what the believer's baptism beautifully symbolizes (Rom. 6:3,4). We, too, may die, and this earthly tabernacle may be dissolved, and be buried in the ground, but some day human eyes shall view the place where our dust has reposed for a time and it shall be said of us, "He is risen; he is not here." What say the scriptures? "But now is Christ risen from the dead, and become the *first fruits of them that slept*. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits: *afterward they that are Christ's at His Coming*" (1 Cor. 15:20-23). This promise is for believers. Reader, are you one who shall be changed into the Savior's likeness when He shall come (1 Jno. 3:2)?

3. *Witnesses of the Risen Christ* (vs. 7-11). Observe the wording of these instructions to the witnesses of the risen Christ. (1) They are told to *go*. Witnesses must go forth, not wait until others come to receive their testimony. (2) They are directed to *tell*. Witnesses must not have sealed lips. They must speak for Christ. (3) They are especially instructed to tell Peter. Had not Peter denied his Lord, and did he not especially need to be told of the resurrection? God's witnesses are sent with a tender message to those whose need is greatest. (4) Their commission is urgent, so they go out *quickly*. Life is short and witnesses for the Savior should make haste. Many will not be told of Him even when we have done our best.

Among the first of the witnesses to see the Lord was Mary Magdalene "out of whom he had cast seven demons." This is a wonderful manifestation of grace (1 Cor. 1:26-31). She was a faithful messenger, but her word of cheer for the mourning disciples was not received. "Doubting" Thomas was not the only doubter among the eleven. The darkness of those days when the followers of the Lord were weeping and wandering like sheep without a shepherd was intensified a hundred fold by their inexcusable unbelief. Oh, why did they not remember that He had said unto them before His death, "*But after that I am risen, I will go before you into Galilee*" (Mark 14:28)? Why also do we sometimes get lost in the deep shadows of faithless endeavor, failing to remember Him who is risen from the dead, to whom all power has been given, and who promised to be with us alway, even unto the end of the age? See Matt. 28:18-20.



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### *Thought Producers.*

Verse 2. When did the women come to seek Jesus? When should all of His followers seek Him? From the very beginning of and throughout the whole day (Psa. 55:17; 88:1; 1 Thes. 5:17).

Verses 3, 4. What did the women think was in their way? But when they arrived at the tomb what had become of the difficulty that was too great for them to remove? If we look at our walk for Christ will we not see difficulties that are too great for us? Gal. 5:17; Eph. 6:12. What then should be our manner of walk? We should center our hearts on Christ and He will take care of the service and all the difficulties (Heb. 12:1, 2; 2 Cor. 12:9; Heb. 11:32-38; 1 John 5:4).

Verse 6. What kind of a message did the angel have for those who were seeking Jesus? What is the importance of the two parts, namely, the crucifixion and the resurrection? Rom. 4:25; Isa. 53:6; 1 Cor. 15:14, 17. Then what is there in this message to bring peace into the lives of those who seek Jesus today? In the crucified One they see their needs met (1 Cor. 5:21; 1 Pet. 2:24; Rom. 3:21-28) and in the resurrected One they see the One in whom they are accepted before God (Heb. 10:12-18; Eph. 1:6).

Verse 7. What message is now given to the women? They are sent forth to witness. After one has accepted the message of complete salvation what is God's word to him? That beholding the risen and living Savior he shall testify for him (John 21:22; Mark 16:15; 2 Cor. 4:5-11; Phil. 2:15, 16).

Verse 11. How was Mary's testimony received? Is not the testimony of God's servants often treated in this way? John 12:37, 38; 1 Tim 4:1. But what is God's word to us? To testify (Matt. 28:19, 20; 2 Cor. 5:20), not to produce results for His Spirit must do that (Phil. 2:13; 2 Cor. 4:6, 7; John 6:44).

### *Golden Text Illuminated.*

Now hath Christ been raised from the dead, the first fruits of them that sleep (1 Cor. 15:20).

How vividly the fruition of the apple tree portrays Christ as the first fruits of those that sleep. The tree whose limbs bore no fruit as it stood in the cold ground of winter, yet as the warm spring air and rains come feeding it, the tree begins to blossom and ere long the apples are formed, which ripen into good fruit. This perhaps was the first crop, but with it, the assurance comes of many more.

And so Jesus our Savior as he burst the bonds of the tomb came forth, bringing the assurance of the certainty of a resurrection for us.

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### REVIEW.

Golden Text, Psa. 22:4. March 30, 1913.

**Lesson I.** Jan. 5. The Creation. Gen. 1. Golden Text, Gen. 1:1.

In what condition and for what purpose did God create the earth? (Isa. 48:15). Then why do we find it in the condition spoken of in Gen. 1:2? Because of judgment (Jer. 4:23-26.) What did God say to man that points to the fact that the earth not only existed before this but was inhabited? Replenish (vs. 28, cf. Gen. 9:1. Read Ezek. 28:11-19).

**Lesson II.** Jan. 12. Man the Crown Creation. Gen. 1:26, 27; 2:7-9, 15-24. Golden Text, Gen. 1:27.

What three notable facts do we have concerning the man? God created him (vs. 7) prepared a place for him (vs. 8-15) and gave him a responsibility (Gen. 2:15-17). Does this hold as an analogy for the Christian today? It does, for God creates the new life (Eph. 4:24; Col. 3:10) provides for it here and hereafter (1 Pet. 5:7; Eph. 5:18; John 14:1-6) and gives us a responsibility (Eph. 2:10; Col. 3:1-17).

**Lesson III.** Jan. 19. Man's First Sin. Gen. 3:1-24. Golden Text, John 8:34.

How was the woman tempted? First by a question intended to raise a doubt (vs. 1) which admitted (vs. 2, 3) brings a direct denial by Satan (vs. 4, 5) and the woman yields (vs. 6). What is the lesson for us? To believe God (Acts 10:20; Rom. 1:16, 17; 2 Tim. 3:16, 17).

**Lesson IV.** Jan. 26. Cain and Abel. Gen. 4:1-15. Golden Text, 1 John 3:15.

What is notable about the offering of the two men? Cain's was of the ground, was the result of the work of his own hands, was bloodless and was rejected. While Abel's was a bloody sacrifice and was by faith (Heb. 11:4; Rom. 10:17) and was accepted. What is the only sacrifice that God will accept today? The blood of His Son (Heb. 9:22; 10:12; Eph. 1:7; Acts 4:12) which must be received by faith (Rom. 10:8-11; Eph. 2:8, 9).

**Lesson V.** Feb. 2. The Flood. Gen. 6:9-12; 7:11-24. Golden Text, Rom. 6:23.

What was the condition on the earth at this time? Gen. 6:1-5, 11, 12. But by the grace of God what kind of a man was Noah? Gen. 6:8, 9. When is this condition on the earth to be repeated? Before Christ comes (Matt. 24:37-39). But what may a man be in the midst of this condition by the grace of God if he desires? Eph. 2:8, 9; Titus 3:5; 2 Cor. 12:9.



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**Lesson VI.** Feb. 9. God's Covenant with Noah. Gen. 9:8-17. Golden Text, Gen. 9:13.

How was this covenant established? By God Himself (v. 9). Where was the token of the covenant placed? In the cloud that had formerly brought judgment that God might remember his covenant (vs. 13-16). What covenant has God made with every one who has accepted the finished work of Christ? John 5:24; 10:28. What is His assurance to us of this? A crucified and risen Savior (2 Cor. 5:21; 1 Pet. 2:24; Rom. 4:25; Eph. 1:6) for He was in the midst of sins on the cross and he is now interceding for us (Heb. 9:25; 1 John 2:1).

**Lesson VII.** Feb. 16. The Call of Abram. Gen. 12:1-9. Golden Text, Gen. 12:2.

What was the nature of the call of Abram? He was called out of the world (vs. 1) to inherit a blessing (vs. 2, 7; Heb. 11:8-10). Is God's call to His own today the same? It is (2 Cor. 6:17, 18; Heb. 13:10-14).

**Lesson VIII.** Feb. 23. Abram and Lot. Gen. 13:1-12. Golden Text, Prov. 10:22.

What great difference do we note in the way in which these two men chose their inheritances? *Lot lifted up his eyes* (vs. 10) and Abram lifted up his eyes *at God's command* (Gen. 13:14). How would God have us choose? At his command, by faith and not by sight (2 Cor. 5:17; 2 Tim. 3:16, 17; Heb. 13:13, 14; 2 Cor. 4:18).

**Lesson IX.** March 2. God's Covenant with Abraham Gen. 15:5-18. Golden Text, Heb. 10:23.

What covenant does God make with Abraham? vs. 18. Will God break His covenant? Psalms 89:34, 35; 28:33; Isaiah 11:11; Jeremiah 16:14-16; Amos 9:11-15.

**LESSON X.** March 9. The Destruction of Sodom. Gen. 19:12-17, 23-29. Golden Text, 2 Cor. 6:17.

What do we note about the condition of Lot who had chosen his possession after the sight of his eyes and had gotten deeply into the world (Gen. 19:1)? He had no influence to bear a message (vs. 14) and he was saved by the angels pulling him out of the danger (vs. 16). Will this be found true of the Christian today who chooses to walk by sight instead of by faith and goes back into the world? 2 Cor. 6:17, 18; 2 Tim. 2:20, 21; 1 Cor. 3:15.

**Lesson XI.** March 16. The Test of Abraham's Faith. Gen. 22:1-13. Golden Text, Hosea 6:6.

How was Abraham enabled to live up to this test of his faith? By simply obeying God's word (vs. 3) counting Him faithful and powerful (Heb. 11:17-19) and by worshiping God (vs. 5). Is this not the rule for every believer's life for our

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faith is sure to be tested? 1 Pet. 1:6, 7; Acts 27:25; Heb. 11:6; Psa. 37:3-5.


**LESSON XII.** March 23. The Empty Tomb. Easter Lesson. Mark 16:1-11. Golden Text, 1 Cor. 15:20.

What does the resurrection mean to every believer? Rom. 4:25; Eph. 1:6; Heb. 9:25; 1 Cor. 15:20-23; 51-55. What else should it mean to us? That we should walk as those who are living a new life (Rom. 6:4-11).

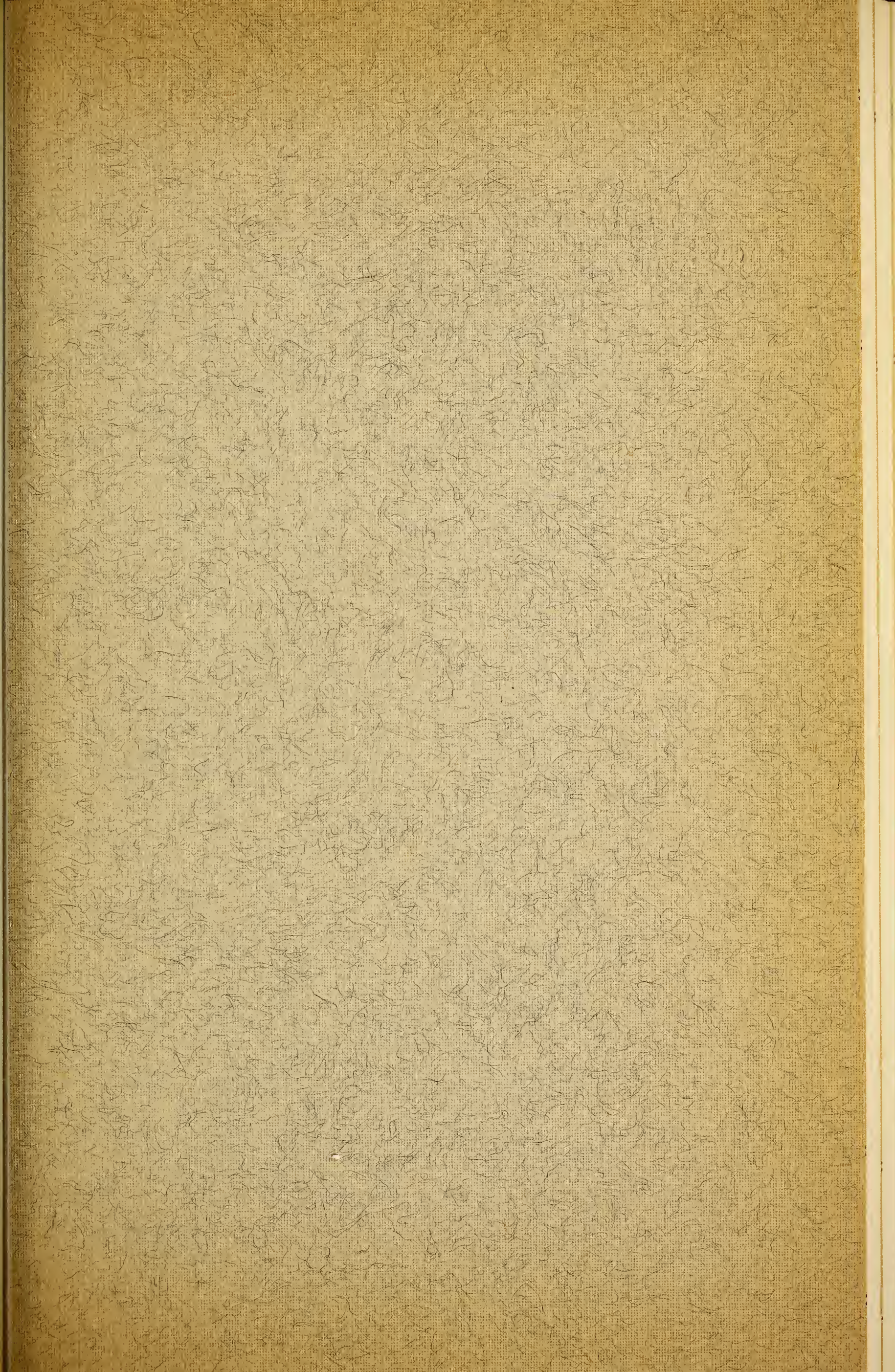
### *Golden Text Illuminated.*

Our Father trusted in thee: they trusted, and thou didst deliver them (Psa. 22:4).

Years ago the Mentonese desired to break away from the dominion of the prince of Monaco. They therefore drove out his agent. The prince came with his army, not a very great one, it is true, but still formidable to the Mentonese. I know not what the high and mighty princeling was not going to do; but the news came that the King of Sardinia was coming up in the rear to help the Mentonese, and therefore his lordship of Monaco very prudently retired to his own rock. When a believer stands out against evil he may be sure that the Lord of hosts will not be far away. The enemy shall hear the dash of His horse-hoof and the blast of his trumpet, and shall flee before Him. Wherefore be of good courage, and compel the world to say of you, "He trusted in the Lord that He would deliver him."—Selected

 "Sin and sorrow often have the same root."  
"Love does not overlook faults, it looks through them."







**B**e Sober, be Vigilant; Be-  
cause your Adversary  
the Devil, as a Roaring Lion,  
walketh about, Seeking whom  
He may Devour.

1 Pet. 5:8



# Grace and Truth

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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”  
—Spurgeon.

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for

APRIL

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1913

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“Privilege bestowed by grace is a grave responsibility.”  
—G. C. Morgan.



**A Bible Study Mag-  
azine for Earnest  
Men and Women  
Everywhere.**

# Grace and Truth

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Grace and Truth is a humble witness to the truths of the Word of God. It goes forth to comfort and not to confuse. It seeks to sound a note of warning against the many false teachings of the day, without being controversial. It seeks to declare the truth of God, without reference to human prejudice. The twelve planks of its platform follow:

1. The Bible is verbally inspired.
2. Salvation being by grace, not of works, the Believer is eternally secure.
3. The Believer has two natures.
4. The Believer is called into separation from the world.
5. God distinguishes between standing and state.
6. God distinguishes between salvation and rewards.
7. God distinguishes between Church and Kingdom.
8. The Jews are God's chosen covenant people.
9. God divides man's history into seven ages.
10. Satan is the usurping ruler of this age.
11. The trend of this age is downward.
12. The second coming of the Lord is pre-millennial.

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# Grace and Truth

## EDITORIAL

### *Grace vs. Works*

**W**HEN will men learn that when God says: "By grace are ye saved through faith and that not of yourselves," that, somehow, God means just what He says, and not some other thing which may be settled upon by the pre-determination of mere man.

A pastor in Denver who edits a little paper called "The Messenger," and whose name is Tyler, publishes in his paper what he is pleased to call the five steps of the way of salvation. We give them:

1. Believe in Jesus as the Son of God and your Savior.
2. Repent of your sins and forsake them.
3. Confess with your mouth before men your faith in Jesus.
4. Be baptized in the name of Jesus for the remission of sins.
5. Continue to obey Jesus.

As any one knows who has even a remote knowledge of God's blessed word, these five steps, given by Mr. Tyler, are *not* the way of salvation. His gospel is a spurious gospel. His message is satan's message. It ignores the Bible; blasphemes the finished work of Christ; and plunges blood-bought souls into jeopardy.

Francis W. Starring, who is also a Denver pastor, replied to this assault on the truth, in the Judson Bulletin. His reply is a fearless arraignment of Tyler's

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soul destroying heresy. We quote in part from Starring's article:

"If Dr. Tyler has succeeded in making plain the way to salvation, then we must abandon our old-fashioned belief in salvation by grace alone. This printed messenger of a nominally Christian church tells the sinner that for salvation he must have faith plus repentance, plus confession, plus baptism, plus a life of obedience. This means that we are saved by Christ's blood plus the church's water, by God's grace, plus man's work. . . . It means more than we can persuade ourselves to swallow."

May these ever increasing outbreaks of false teaching bring God's dear children on their faces before Him, in thanksgiving that He has led so many into a knowledge of salvation by grace.

We live in an age when the world is groping in blindness, as the Sodomites at the doom of Lot.

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### *False Witness*

**T**HE Bible has been belied by its friends. It is frequently said that parts of the Bible cannot be understood. The book of Revelation has been especially charged with obscurity and practical valuelessness. Young preachers are taught in the seminary to regard Revelation as a hard book. The same thing is taught from the pulpits of the land and the pew believes it. This is *false witness*. Revelation is not a hard book! The greatest difficulties have come from its interpreters, and not from the book itself. Men of all ages, with more fancy than faith, have endeavored to interpret the book by the allegorizing method. And no two allegories have agreed. The presence of symbol and



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type in Revelation is no warrant for a reckless vaporizing of God's sober truth.

That the Holy Spirit is especially desirous to have believers study and know this book is made plain in Rev. 1:3, "Blessed is he that readeth and they that hear the words of this prophecy." On the other hand, it is Paul's epistles that contain difficulties. "Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles speaking in them of these things, in which are some things hard to be understood." (2 Pet. 3:15, 16). And yet the concensus of opinion has been just the reverse. If men must point out hard portions of the Bible, let them do it by and not contrary to the Holy Spirit.

God's people would be far better occupied in studying than in misrepresenting the book of Revelation. The fact that it is prophecy does not make it less reliable. Divine prediction is just as accurate as divine history. "We have the word of prophecy made more sure whereunto ye do well that ye take heed." (2 Pet. 1:19). If God says that the word of prophecy is sure and if a special blessing is promised to those who read the words of "this prophecy" then the popular opinion of Revelation is certainly false witness.

L. R. E.

"Stand Fast"

Gal. 5:1



## *The Prostitution of the Federal Council*

**D**URING the first weeks of December of last year "The Federal Council," a band of some three hundred clergymen from various so-called denominations, claiming to represent a membership of 17,000,000, met in the city of Chicago.

Many have had high hopes that this council might become the manifest instrument of God in the conflict with the countless false teachings of the age. The action of the council while in session in Chicago has forever dashed these sanguine hopes to the earth, and ground them to powder.

The Federal Council elected Shailer Mathews, dean of the theological department of Chicago University, supposed Baptist preacher, but avowed infidel, to the office of *president*.

When we consider that Shailer Mathews denies the plenary inspiration of the word; rejects the deity of the Savior; and has long since "outgrown and abandoned" all that God ever said about the atonement; the seriousness of the case is not over stated when we say that in electing their president the "Federal Council" entered into league with hell.

May the scales fall from the eyes of believers everywhere, that they might see under the radiant cloak of popular recognition, the heart of treachery and the cloven hoof.



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### NOTES

#### *Max Wertheimer.*

Dr. Max Wertheimer, a converted Jewish Rabbi, for ten years Rabbi at Dayton, Ohio, for three years a Christian Scientist, studied this heresy at the expense of Mrs. Eddy, became a healer and reader, was saved by the blood of Jesus Christ and became a Baptist pastor. He began a week's campaign in Louisville, Ky., March 1, in the interest of dispensational truth and the coming of the Lord. The campaign opened with lectures at the two theological seminaries before enthusiastic audiences, where he spoke on God's dealings with Israel. On Sunday afternoon, at the Trinity Methodist Church, a packed house, many of them Christian Scientists and Jews, gathered to hear him speak on "Christian Science the Master Piece of Satan."

For a week he spoke on salvation by grace, the necessity for dispensational Bible study, and the coming of Christ. Apparently he succeeded in creating much interest in these neglected subjects. Next month the Ministerial Association of Louisville is going to discuss the coming of the Lord.

#### *H. L. Hastings.*

Through the kindness of an unknown reader our attention is called to an error in proof reading in the March issue. No credit was given for the article entitled "Thessalonica or the Modern Church." This article was written by H. L. Hastings, that staunch old defender of the word of God, who for years sent forth the booklets of the "Anti Infidel Library." We regret the oversight and gladly give the credit.

#### *Grace and Truth Bands.*

News comes from Trinidad, Colorado of another Grace and Truth band. God has placed his hand upon the meetings of this band. The attendance is from 15 to 25. The time covered in each class session is from two to three hours. May God's spirit open doors of blessing and usefulness to these earnest learners. May the family increase.

Word comes that Elias Newman, the converted Jew, whose helpful studies on the Jew appeared in the January and February issues of Grace and Truth, is to give a series of studies on "The Devil's Counterfeits," to the Grace and Truth band of New Albany, Ind. May God's blessing be upon this proclamation of truth.



# *The New Testament a Finality for this Age of Grace*

By Joshua Gravett  
of DENVER

**I**N discussing the question of inspiration with "Liberals," they generally argue that we make greater claims for the inspiration of the New Testament than the writers do themselves. They readily grant that the Apostles believed that the Old Testament is inspired. Such replies do not mean that they accept Paul's views regarding Old Testament inspiration. In this article, I shall try to present some of the reasons for our accepting the New Testament as divinely inspired and for our believing that it contains a unique body of teaching for the Church during its earthly ministry.

## *A Legitimate Expectation.*

The Old Testament bears marked evidence of incompleteness; every great doctrine demands a finishing touch. The Apostle Paul, or whoever wrote Hebrews, exhorted them to hold fast their confidence—the Jewish scriptures—firm unto the end. The writer considered the Old Testament as a tree with ripening fruit needing Christ and His teaching to complete the fruit's growth. "The law made nothing perfect." In this age, we do not enjoy perfect experiences, but we do possess a perfect revelation. Our revelation is the answer to every legitimate longing of patriarch, priest, and prophet. Yea, more, it is the fulfillment of prophecy regarding illumination.

Jesus was anointed with the Holy Spirit at His baptism and began to teach with authority. He fulfilled the prophecy made by Moses, "A prophet shall the Lord



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your God raise up unto you of your brethren like unto me; Him shall ye hear in all things whatsoever He shall say unto you." Acts 3:22; Deut. 18:15, 18, 19. "Like unto me," said Moses. There were many prophets in the old economy, but none was "like unto" Moses. The appeal of every prophet was "back to Moses." The prophets were to be judged by the standard teachings given through Moses. You may search in vain for any "new truth" in the prophets. They were in morals expounders and exhorters, not authors. They all said, "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." Isaiah 8:20. In this connection, it is worth noting that no new obligatory type or feast was given by God after the law; Jonah was unconsciously, not obediently, typifying the burial and resurrection of Christ, and the feast of Purim was not given by God. Further, even when the prophets foretold the "sufferings and the glory that should follow," they were but, under God, elaborators expanding the types and the prophecies of the Pentateuch. Surely, Moses was a singular personality, and is properly described as the bestower of the law. John said: "The law was given by Moses." But Moses and all the prophets foretold of one whose works were to be with authority. The Old Testament compels us to expect "one" to come with a unique and authoritative message, the complement and fulfillment of that given by Moses.

### *Expectation Realized.*

In the presence of Moses, the bestower, and Elijah, the restorer, God said: "This is my beloved Son in whom I am well pleased; hear ye Him." Matt. 17:5. At Christ's baptism, the Father had testified that He was well pleased with His Son, and gave Him the Holy



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Spirit for service and testimony. Now near the conclusion of Christ's ministry, He sanctions all of His acts and utterances, and commands us to make Christ's word our law.

Jesus placed Himself above Moses. Frequently, in the sermon on the Mount, He said, "But I say unto you." He proclaimed Himself "Lord of the Sabbath"—He was not under its authority because He was its author and goal. He also said, "The word that I have spoken, the same shall judge him in the last day." John 12:48. Jesus thus in act and in word sets up a new standard—His word. Henceforth men must say, "Back to Jesus," even as of old, men said, "Back to Moses." A prophet has God raised up from among the Jewish brethren whom men must obey.

The Holy Spirit, speaking through Peter, also applies the prophecy of Moses to Jesus the Christ: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." The Father and the blessed third Person agree in honoring the Son as "the prophet."

### *The Prophet's Message.*

The New Testament is peculiarly Christ's heavenly gift. He waited until He had finished His sacrificial work before editing the record of His earthly words and work. Before His death, He promised the Holy Spirit to bring things to their remembrance. John 14:26. He definitely stated that He had "yet many things to say," and that the Holy Spirit should "not speak from Himself; but whatsoever things he shall hear, these shall he speak; and he shall declare unto you things that are to



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come. He shall glorify me; for he shall take of mine and declare it unto you." John 16:13, 14. "Back to Jesus" is therefore not merely to His words in the gospels, but to those also recorded by similar inspiration in the other books of the New Testament. On earth as the obedient servant, Jesus spoke under divine power. He truly said: "I have not spoken from myself, but the Father who sent me gave me commandment what I should say and what I should speak. I speak therefore even as the Father said to me, even so I speak." John 12:49, 50. The model Servant became the exalted Prophet King. It is He who commands us to hear Him as He speaks through the present "model Servant"—the Holy Spirit. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

"Acts"—Whose acts? Apostles? Better the acts of our exalted "Prophet King." The things seen and heard are none other than His. He said on earth when speaking of the Holy Spirit to be given from glory: "Let him come unto me and drink." Peter says: "He hath shed forth this which ye see and hear." Acts 2:33. The rulers took knowledge that Peter and John, when they spoke, had "been with Jesus"—they recognized His voice. Stephen saw Jesus standing as mighty deliverer and witness at God's right hand. Paul persecuted and resisted Him when he oppressed His people and despised their words. Later Paul saw Jesus in transcendent glory. In hours of great need Jesus again visited Paul with words of encouragement and assurance. Jesus is the Lord of this and all ages in deed and word. How beautifully does the Holy Spirit humble Himself in this dispensation of Grace. Reverently, we can say, that His motto is "Jesus Only." God grant us grace



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to lovingly imitate Him in this self-abnegating and Christ-glorifying occupation.

### *God-Breathed Words.*

The New Testament writers claim that their words were given from above. Dr. George S. Bishop remarks upon such claims: "One thing, it (the Bible) says so, 'God in old times spake by the prophets; God now speaks by His Son.' The question of Inspiration is, in its first statement, the question of Revelation itself. If the Book be Divine, then what it says of itself is Divine. . . . 'Inspiration is as much an assertion,' says Haldane, 'as is justification by faith. Both stand and equally, in the authority of Scripture, which is as much an ultimate authority upon this point, as any other.' When God speaks, and when He says, 'I speak,' there is the whole of it. He is bound to be heard and obeyed." Dr. James M. Gray quotes an apt utterance from A. J. Gordon: "To deny that the Holy Spirit speaks in scripture is an intelligible proposition, but to admit that He speaks, it is impossible to know what He says except as we have His Words." I gratefully quote the whole of an illuminating foot-note to Luke 1:3 from that keen, spiritual exegete, Dr. C. I. Scofield: "From the very first": Gr. *Anothen*, from above. So translated in John 3:31, 19:11; Jas. 1:17, 3:15, 17. In no other place is *anothen* translated "from the very first." The use by Luke of *anothen* is an affirmation that his knowledge of these things derived from those who had been eye-witnesses from the beginning (Luke 1:2), was confirmed by revelation. In like manner Paul had doubtless heard from the eleven, the story of the institution of the Lord's Supper, but he also heard by revelation of the Lord (cf. 1 Cor. 11:23), and his writing, like Luke's "*anothen*"



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knowledge, thus became first-hand, not traditional merely."

I am satisfied that the context of 1 Thess. 2:13 demands that we apply Paul's reference to "the word of God" to his own words, and not those of the Old Testament prophets. There was something in Paul's message, so offensive to Jews, and even some Jewish converts not willing to leave "the word of the beginning of the Christ," i. e., the Old Testament, that they rejected his teaching. Paul has in mind this rejection when he commends the Gentiles who received his words: "Because when ye received it, this word of God which ye received of us, ye received it not as the word of men, but as it is in truth the word of God."

As previously noted, Paul, by revelation of God, was directed to record the facts concerning the institution of the Lord's Supper. I think it is proper for us to believe that in 1 Cor. 11:23, Paul refers to revelation, and his own inspiration in recording the order of events connected with our Lord's return. "This we say unto you by the word of the Lord." 1 Thess. 4:15.

We can certainly believe that the Holy Spirit had in mind Paul's great dispensational and doctrinal epistles, such as Romans, Galatians, Ephesians, and 1 and 2 Thess., written before his epistles to Timothy, when He said through Paul, "Every scripture is inspired of God." 2 Tim. 3:16. Doctor L. W. Munhall in an article on Inspiration said: "Say with the immortal Athanasius, who knew how to read Greek better than the 'drift of scholarly opinion' in our time: 'Oh, my child, not only the ancient, but the new Scriptures are God-breathed, as Paul saith, 'Every Scripture is God-breathed.'"

The Apostle Peter, 2 Peter 3:16, had no doubts about the canonicity of Paul's epistles: "As *also* in all



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his epistles speaking in them of thees things . . . they wrest as they do also *the other scriptures.*" Peter thus acknowledges equal inspiration and authority for Paul's words with those "spoken before by the holy prophets." 2 Peter 3:2. Peter also refers to his own inspiration when he says, verse 2, "and the commandments of the Lord and Savior through your apostles."

"Paul teaches the same co-ordination of the Old and New Testaments. Having referred to the Old as a unit, in his phrase, 'Holy Scriptures,' which the revisers translated 'Sacred Writings,' he proceeds to particularize. He tells Timothy that every scripture, whether of the Old or New Testament production, "is inspired of God." Let it be in the Pentateuch, the Psalms, the Prophets, the Historical Books, let it be a chapter or a verse, let it be the Gospels, the Acts, his own or Peter's Epistles, or even John's writings, yet still each part of the Sacred Collection is God-given and because of that possesses divine authority as part of the Book of God."—Dr. Nathaniel West. In quoting the foregoing, Dr. Gray remarks: "We read this from Dr. West twenty years ago, and rejected it as his dictum. We read it to-day, with deeper and fuller knowledge of the subject, and we believe it to be true."

### *The Unique Revelation.*

"For I make known to you the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelations of Jesus Christ." Gal. 1:11, 12.

"Grace and truth came through Jesus Christ." John 1:12.

"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, deny-



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ing ungoldiness and worldly lusts, we should live soberly and righteousnessly and godly in this present age; looking for that blessed hope and appearing of the great God and our Savior Jesus Christ." Titus 2:11-13.

"Shall we sin because we are not under law, but under grace?" Roms. 6:15.

"I marvel that ye are so quickly removing from him that called you in the grace of God unto another gospel." Gal. 1:6.

"I commend you to God and to the word of His grace." Acts 20:32.

"Grace wherein ye stand." Roms. 5:2.

"True grace of God wherein ye stand." 1 Peter 5:12.

"Faith which was once for all delivered unto the saints." Jude 3.

It is evident after a careful reading of the foregoing passages that the Apostles Paul, Peter, and Jude had in mind a body of teaching peculiar to the new order which was anticipated in the prophets, more clearly intimated in the actions of John the Baptist and the occasional hints of Jesus, and fully revealed to the Apostle Paul, and at last understood through the illuminating logic of events, by the other apostles and saints. It does not imperil the inspiration of Peter's epistles, or the others, when we say God used events to illuminate. The Holy Spirit opened the eyes of the Apostles upon the recital of facts at the great council mentioned in Acts, the fifteenth chapter. Let us picture the holy prophets contemplating in holy awe and wonderment their records in which they had "testified beforehand the sufferings of Christ." With what conviction that a new order had come in, in which the Jew must wait upon God's purposes toward an elect company, chiefly



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from among the Gentiles, did Peter say: "This is the true grace of God wherein ye stand!"

It is not my intention in this paper to fully discuss "the mystery," but I may ask: Why did Paul spend so much time and use such vehement assertion (Gal. 1:6-9, 11, 12), if he were not the chosen communicator of unique truths? How can we apart from such an admission, account for the bitter attacks from his fellow Jewish Christians? Paul from the standpoint of revelation, is to the Church Age what Moses was to the Jewish. He said: "It came through revelation of Jesus Christ"—He was the mouthpiece of "The Prophet King." Read Paul's striking comparison and contrasts in 2 Cor. 3:2-11. He compares their ministries and attendant glory; but how great is the gulf that separates the results and motives!

Where is the "Grace of God instructing us" revealed, if God has not in the epistles given us a divine portrait, a standard for holy living, and a purifying prophetic hope? The "Grace of God" wherein we stand is synonymous with "the faith which was once for all delivered unto the saints." We cannot go to the law, for we are "not under law, but under grace." "Grace" has a body of teaching, which we are under as a rule of life. But glorious paradox; it is under us, when we yield to it, impelling us to love God,—“denying ungodliness,” our neighbors—“live righteously,” ourselves—“soberly,” and God’s gracious purposes—“looking for that blessed hope.”

How could the church at Ephesus know when men were speaking perverse things to draw away disciples after them, if Paul did not refer to truth peculiar to the church, when he said: "And now, brethren, I commend you to God and the word of his grace which is able to



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build you up?" Paul had already written 1 and 2 Thess., Galatians, Romans, and 1 and 2 Corinthians. He had also orally delivered to the Ephesians the truths revealed to him by God concerning this age and its dispensation of grace. "He had doubtless given the Ephesians believers the substance of the teaching later committed to writing in the sublime Epistle to the Ephesians. Then the Epistle to the Ephesians, which sounds the lowest depths of Christian doctrines, and scales the loftiest heights of Christian experience, is a testimony to the proficiency which Paul's converts had attained under his preaching at Ephesus."—Stalker.

The church of which I am pastor has placed, at the close of its covenant, the following statement, which makes the epistles the standard in discipline: "Moreover, we will endeavor to make our lives conform to all of God's revealed will for holy living as contained in His epistles to the churches." If all teachers divided to the "Church of God" its portion in the blessed book of God, we should see the end of many of the divisions into which "perverse teaching" has split the people of God.

It is not enough to say that we believe that the whole Bible is God's word. One of my daughters might receive from the postman three letters written by me, but intended for three different persons. The first is addressed to her, the second, to the caretaker of my house, and the third to my wife. But she ignores the directions, and says, "I know my father's handwriting and they are all from him, and he is my father, therefore they are all for me." She is as foolish as the person who fails to divide the messages of the Bible in which God speaks to "Jews, Gentiles, and the Church of God." 1 Cor. 10:32.



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Imagine my daughter's confusion when in the letter to her, I forbid her tending the furnace, and in the letter to the caretaker, I upbraid him for not tending the furnace; and then when she reads my endearing words to my wife and tries to appropriate all three as hers, she is convinced from the contradiction and inappropriate expressions, that I have gone crazy. Not at all! I have written clearly and directed the letters specifically; the fault is in my foolish girl. Let us appropriate only those letters which are addressed to the "Church of God." We are instructed to read all of God's word. Thank God for the Old Testament, the Gospels, and the Book of Acts; they all are inspired and profitable. But they do not contain the full knowledge of the glorious portion and position of the believer in Christ, which establishes a new relationship, and gives new motives, and new joys in service. "Therefore," says Paul in view of our being quickened and exalted together with the ascended Christ, "let no man judge you" by the law or the example of Jesus as one "born under the law," "in meat or in drink, or in respect of a feast day or a new moon or a Sabbath day." Col. 2:16, 17.

### *A Finality.*

"The faith once for all delivered unto the saints." Jude 3.

"For yourselves know perfectly." 1 Thess. 5:2.

"I will cast upon you no other burden (revealed truth). Nevertheless that which ye have, hold fast till I come." Rev. 2:24, 25.

"If any man shall add unto them, God shall add unto them the plagues which are written in this book." Rev. 22:18.

Unlike the Old Testament the New speaks as a



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finality. Instead of bidding us to look for further revelations, it is full of warnings against false teachers who should come; such were even already at work before the completion of the New Testament.

"I am come in my Father's name and ye receive me not; if another shall come in his own name, him ye will receive." John 5:4.

"Many false Christs shall arise and deceive many." Matt. 24:11, 24-26; Rev. 13:13; 1 Thess. 1:8-11.

"Even now are there many anti-Christ." 1 John 2:3, 18.

"Many false prophets are gone out into the world." 1 John 4:1.

Jesus warned the disciples regarding "the leaven" of the Pharisees, Sadducees, and Herodians who would deny fundamental truths common to all dispensations, and many of the warnings through the apostles refer to similar deceivers, who would misinterpret the "Grace of God," and say that it sanctioned careless living. Regarding those "ungodly men turning the Grace of our God into lasciviousness," God warned the early church. Jude 4. It is foolish for the Roman Catholic church to lay claim to the right to make additions to the New Testament standards. God says all scripture is not only inspired, but sufficient "that the man of God may be thoroughly furnished with all good works." We rightly refuse to accept as inspired any teaching outside the canon of the New Testament.

When Paul wrote "preach the word," 2 Tim. 4:2, he had in mind the God-breathed words given through prophets and apostles. When he said some shall fall away from "the faith" which Timothy followed. 1 Tim. 4:6, Timothy knew of whom "he had learned them." 2 Tim. 3:14. He was commanded to "guard the com-



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mandment, without spot, without reproach, *until the appearing of our Lord Jesus Christ.*" 1 Tim. 6:14—No hint about additional revelation in this passage. Paul told Titus to hold to the "faithful word which is according to the teaching, that he may be able both to exhort in the sound teaching, and to convince the gain-sayers." Titus 1:9.

Again, in 2 Thess. 2:15, we have a clear utterance regarding finality: "So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours." There is no reference here to traditions as teaching distinct from the inspired record; the epistles agree with Paul's spoken words and are the "traditions" which we are to "hold"—the two spoken and written are one. How contrary to Paul is the utterance of Bruno in "Catholic Belief," page 33. "Like two sacred rivers flowing from Paradise, the Bible and divine Tradition contain the Word of God, the precious gems of revealed truth. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still of the two, Tradition is to us more clear and safe."

Dr. George P. Fisher clearly presents the scriptural view: "As Protestants, we must demur to the doctrine that an infallible safeguard exists against the introduction of elements at variance with Christian truth, which may prove the germ of a false development. But even the writers to whom we refer, hold that the whole deposit of revealed truth was with Christ and the apostles, and is contained in their teaching. So far as the development is normal, it springs out of the primitive seed. What we behold results from a clearer understanding, a more vivid appreciation, of the truth set forth in the



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New Testament. To the sum and substance of this truth, nothing has been added." (The Beginnings of Christianity. Page 31).

I leave it to the reader to test all systems of religion by the resurrection utterances of Christ. They harmonize in all vital truths with His earthly teaching—though He, after the flesh, was born a Hebrew He never asked one to do anything for salvation contrary to the teachings of the epistles—but every system that professes to possess additional revelations all teach the way of salvation contrary to the teachings of both Gospels and Epistles. The Book of the Revelation in no way contradicts former revelation. It says: "Blessed are they that have washed their robes that they may have the right to come to the tree of life, and may enter in by the gates into the city." Rev. 22: 14 R. V.

President Webb Peplow of St. Paul's Cathedral puts the present situation plainly, the condition that makes, to the writer, this article timely: "You will observe the solemnity of the case which we have to meet, when from an extreme we leap to the other. At the one end we have those bordering on Rome, and wish to exert and exhibit the authority of the priesthood; and and to say that themselves are equal, if not superior, to the Bible; and at the other extreme, we have men who set aside entirely the idea of revelation as being infallible in any sense and claim that the human intellect is the authority to which we alone can bow. *Our* duty is between the two to weigh and consider the Book which we entitle the Bible and ask ourselves, what price do we put upon it? What value do we attach to it? And what we say it really is?"



# *“The Potential Energy of Life”*

H. H. Savage  
BARRON, WIS.

**I**N taking up the study of Physics, we soon come to the term “Energy,” and in the study of this term we find that power, motion, work, force, etc., are dependent upon energy, and so it must be that energy is a very vital element in mechanics and such is the case, for we find that energy is defined as “The capacity or power of a thing or system to do work,” or energy is that element that makes work possible. Now there are two kinds of energy; first, the energy that a body possesses because of its being in motion, and so has a power to do work because of this motion; this is known as “Kinetic Energy,” and we will pass by any investigation of this kind of energy as our subject limits us to investigation of “Potential Energy,” which is the capacity or power of a thing or system to do work because of its position. The hammer resting on the pile has no power to do work, but raise the hammer to a position above the pile and it has a potential energy, a power to do work, and it only needs to be freed from its elevated position to be sent crashing down upon the pile; notice, however, that in the pile-driver power has to be expended upon the hammer in order to raise it to its elevated position. The huge boulder balanced on the edge of a high cliff has a potential energy because of its position and it needs only to be released in order that it may convert that energy into work.

Nor need we limit ourselves in this discussion to problems of Mechanics, for we find that the same rea-



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soning holds good in society and social conditions. The President of the United States has the power or the capacity to mould the destinies of 90,000,000 people because of his position. The father and mother in the home each have a potential energy or a power to do work upon the mind and the soul of the child within the home because of their position. When we come down to the last analysis we find that every one of us has a power, a capacity, an influence that may work upon others; a "Potential Energy of Life," if you please.

Another thing is of great interest in the study of energy and that is that it may be transformed or changed from one kind to another and that it can pass from one system to another system. The engine transfers and transforms its kinetic energy into the potential energy of the hammer in the piledriver, while the potential energy of the hammer is changed again into kinetic energy as it falls upon the pile.

With these thoughts in mind, let us enter into a study of the first fourteen verses of the first chapter of Ephesians. The letter to the Ephesians is general rather than local in its tone, and so reveals Paul's general feeling rather than his views, toward a local church. When we consider the fact that the earthly position of Paul was about as low as possible at the time of writing this epistle, being imprisoned in Rome; the wonderfully high position which he ascribes to the saints "in Christ Jesus" leads us to realize that the true "Potential Energy of Life" is not to consist in our worldly position, but in our position in Christ Jesus.

By the Father's work of love we have "Election to Sonship" vs. 4 and 5, "Acceptance in the Beloved" vs. 6; by the Son's work of love, we have "Redemption and Forgiveness of Sins," vs. 7; "Divine Revelation" vs. 9;



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Union with Christ" vs. 10, and "Eternal Inheritance" vs. 11; and by the Spirit's work of love we have "The Earnest of Our Inheritance." In other words, the seven elements of the believer's position are dependent upon the Father's work of love in Christ, the Son's work of love by Christ, and the Spirit's work of love for Christ. The believer's position in grace, then, is a position which has been given us by the power and through the power of Christ, this power having lifted us up from the very depths of sin and by means of His own blood has cleansed, perfected and adopted us so that we now possess a "Potential Energy of Life" in Christ Jesus.

A father after choosing a profession for his son puts no stumbling block in the way of his attaining that goal; he may make it hard for him, but a true loving father makes such hardships a season of training. A gift of a cup of cold water is given on the spur of the moment and can thus be backed up with little discriminating love; the gift of a parent to a child is backed up by years of love and of best wishes and so is intended to be the very best for that child; the gift of the believer's position in grace is backed up by the eternal love of the divine Father and the position which you and I hold today is a position that has been chosen for us since the foundation of the world (vs. 4 and 5). God is certainly not going to put any unnecessary hardship in our way nor is he going to ask any more of us than our position, which He gives us, will merit.

In Ephesians 1:20, 21 we read that God has raised Christ "from the dead and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named" while in Ephesians 2:6 we read that God



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“hath raised us up together, and made us sit together in heavenly places in Christ Jesus.”

These examples show that the divine plan of the ages has been to give the believer a “Potential Energy of Life,” a position in Christ Jesus far above the things of this world where we should have a power or capacity to do work because of that position.

What would be thought of the President of the United States if he, instead of tending to the work that he was supposed to do, should on the other hand find satisfaction in going out and placing himself in the most menial position imaginable where he would have absolutely no power to do the things which he should do? And yet this is the very position taken by many believers who have been raised to a place of great power and yet they want to limit their activities to the things of the world, “suffer me first to go and bury my father.” On the other hand, the President might impute to himself the position of a servant in order to lift up those whom he found in that condition as did Maud Younger of San Francisco, who became a waitress in the restaurants of that city that she might study the problems of the waitress and then use her influence to have the problem solved—her *soul* still possessed a “Potential Energy.”

God has through unmerited favor raised you and me to a position in the heavenly places with Christ Jesus and has therefore given us a capacity or a power to do work, a “Potential Energy of Life” and there is absolutely no excuse for a Christian who draws back and says, “I can’t.” Webster says the verb “can’t” means to whine or to sing a mournful dirge, and the Christian who continually uses that term is singing the most mournful dirge in the sight of God that can be sung, for



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He has worked and planned since the foundation of the world to place us in the position which we now occupy and then for us to say "I can't" is an insult to divine grace. Paul says in Philippians 4:13, "I can do all things through Christ which strengtheneth me."

True it is that the huge boulder balanced on the edge of the cliff has a greater power to do work than the small pebble which is in the same position, and yet the awful power of the avalanche is made up of the combined power of the huge boulder and the little pebble. We are all lifted up to the same position in Christ Jesus, but in that position we each have different capacities for doing work. If, however, we all transformed the potential energy of life which we possess into work instead of desiring to go back and help bury the dead, the dead in sins; what a power the church of the living God would be today.

A story is told of the launching of a ship where the workmen were unable to start the great vessel sliding down into the water; they tried again and again, striving as hard as they could and yet there was no response to the combined power of all concerned, finally a little boy who had been watching the proceedings ran up and asked the men to give him a place where he could push also; at first they simply made fun of him, but finally one of the men crowded over enough to give him room; the command came to again try to move the ship and this time with the added mite of power which this boy was able to give, the great vessel slid majestically down the ways into the water.

Christian brother, Christian sister, you who are reading this article, you who are lifted into a position where you have a "Potential Energy of Life," are you



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in the world helping the dead bury the dead or are you taking your stand with Jesus to work for Him and with Him? Your church is not very successful; it does not seem to move on; perhaps yours is the mite of power that is needed to send it plunging as a ship, not into the sea, but out over the sea.

“Ready for Thy service, Savior, here am I,  
Hush my heart to hear Thee calling from on high,  
Speak Thou to me, let me still reply  
Oh, Savior! Here am I”



“Salvation may be sensational, but sensation is not salvation.”



# Israel's Brambles

By the Editor



HAT the past has held for Israel the future also holds. Their Bramble King of the past shall find his counterpart, only worse, yea, a thousand-fold worse, in the future.

During this age, God's dispensation of grace, His people, Israel are scattered broadcast, and not only dispersed and without national existence, but hated and persecuted. This condition itself is a fulfillment of prophecy. But this period of Israelitish dispersion shall soon be closed and God will set His hand to the fulfillment of those prophecies which bear upon the restoration of Israel to the promised land, preparatory to the setting up of the kingdom, which during this age God hath postponed.

We enter at once into the study of

## *Israel's Bramble of the future.*

A typical prophecy of Israel's future restoration is found in Ezek. 37:21, 22:

And say unto them, Thus saith the Lord God: Behold I will take the *children of Israel* from among the heathen, whither they be gone, and will gather them on every side, and bring them into *their own land*.

And I will make them one nation in the land upon the mountains of Israel and *one King shall be king to them all*.

With what care the Holy Spirit reveals the presence of each one of the three prerequisites of a kingdom in this prophecy of future exaltation for Israel. God's people, land, and king are at last united and then, and then only, will God's kingdom be established upon the earth. With what clearness the Holy Spirit reveals that this kingdom must be preceded by a gathering of God's



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people Israel "from among the heathen whither they be gone." With what assurance we read in this passage, "Thus saith the Lord," "I will take" and "I will make." God himself hath engaged to perform this thing. The people of Israel, now scattered to the four corners of the earth, shall be brought by God back to the land which He covenanted to their fathers, Abraham, Isaac and Jacob. God's Word standeth sure\*.

The regathering of Israel shall fire them with the national spirit; the old desire to have a king to judge them "like the nations" shall again burn in their bosoms. The *people* shall be in the *land*, but without their *king*! They shall cast about for a king and make a firm covenant for seven years with one who is called "the prince that shall come," but he shall prove to be a deceiver, a liar and a blasphemer. He is the one against whom they have been warned, he is the anti-Christ, Israel's Bramble of the future. In Dan. 9:27 this wicked covenant is spoken of:

And he shall confirm the covenant with the many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease.

The covenant shall be for "one week," a week of

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\* A study of the following passages will show the unity of God's Word in declaring the future regathering of His people Israel.

Rom. 11:25-28.  
Ezk. 39:25-29.  
Hos. 1:10-11.  
Ezk. 37:25.  
Ezk. 37:11-4.  
Deut. 30:1-6.  
Ps. 14:7.  
Isa. 10:20-23.  
Ezk. 11:16-18.

Ezk. 28:25-26.  
Ezk. 36-24.  
Ezk. 36:8-11.  
Amos 9:13-15.  
Ezk. 34:11-13.  
Isa. 2:2-3.  
Ezk. 20:42.  
Jer. 31:8-10.  
Jer. 32:37-38.



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years\*, and shall provide for protection to Israel in the resumption of the sacrifices and oblations commanded by the law. The first half of this period is left in comparative obscurity by the word of God, but the last three and one-half years is the subject of numerous prophecies. During the first half of the "week" the anti-Christ, it seems, shall abide by the terms of his agreements, but in the "midst of the week" he shall ruthlessly ignore his covenant, tear off his mask of friendship, and "cause the sacrifice and oblation to cease." In Isa. 28:15, the Holy Spirit, speaking of this covenant of Israel with the future Bramble King, unhesitatingly denounces it as a covenant with "death" and "hell."

A group of three more passages from Daniel's prophecy will throw still greater light on this short period of Israel's wicked covenant. It is the same time in Israel's future history which our Lord called the *Great Tribulation* (Matt. 24:21). The passages from Daniel follows:

And the King (the Bramble King) shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper until the indignation (the great tribulation) be accomplished: for that that is determined shall be done. Dan. 11:36.

The daily sacrifice shall be taken away, and the abomination that maketh desolate set up.

Dan. 12:11.

Compare Matt. 24:15-16.

And there shall be a time of trouble (the great tribulation) such as never was since there was a nation. Dan. 12:1.

Let us catch a scriptural photograph of this coming one who is called the "Beast" and "Anti-Christ." This

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\*See Sir Robert Anderson's work, "The Coming Prince."

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one who is Israel's coming Bramble. He shall be energized by Satan himself and his coming shall be attended by power, and signs and lying wonders\*; he shall have come to this earth directly out of the bottomless pit†; he shall bear the very image of the wicked one in whose energy and power he shall come ‡; yet so great shall his miracle working power be that he shall deceive the whole world and men shall cry out in adoration, "Who is like unto the beast?" That were bad enough, but to their first question they shall add another which shall be a veritable challenge to God Himself. So thoroughly will men be blinded to truth by this hell-bound creature that they shall blasphemously inquire, "Who is able to make war with him?"|| He shall open his mouth in blasphemy against God, and against His tabernacle, and they that dwell therein¶; indeed he shall exalt himself above all that is called God\*\*; he shall receive a wound which shall be unto death, but he shall be brought back from death and thus mimic the resurrection of Christ††; and it shall be given unto him to make war on the saints of God‡‡. Little wonder that the Word of God designates him as "the Lawless One"||| and the "Vile Person"¶¶. This is he whom the Lord shall consume with the "spirit of His mouth, and shall destroy with the brightness of His coming§§. Oh, how terrible is God's picture of Israel's coming Bramble.

Saul, Israel's Bramble of the past became king at

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\* 2 Thes. 2:9. † Rev. 11:7. ‡ Rev. 12:3 shows the picture of the dragon while Rev. 13:2 shows that the "beast" or "anti-christ" shall be in Satan's image. || Rev. 13:4. ¶ Rev. 13:6. \*\* 2 Thes. 2:4. †† Rev. 13:5. ‡‡ Rev. 13:7. ||| 2 Thes. 2:8, R. V. ¶¶ Dan. 11:21. §§ 2 Thes. 2:8.

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the demand of the people; the anti-Christ, Israel's Bramble of the future, shall likewise become king at the instigation of the people—"the many"; Israel's Bramble of the past blasphemed God by usurping the office of priest (Sam. 13:8-10); Israel's Bramble of the future shall blaspheme God and exalt himself above all that is called God; Israel's Bramble of the past reigned over God's people in God's land, it was God's kingdom with a wicked ruler because of the willfulness of the people; Israel's Bramble of the future shall likewise reign over God's people in God's land, and once more God's kingdom shall be in the hands of one who is the people's choice. Neither the Bramble king of the past nor his counterpart of the future are God's kings, but God permits them both to have brief sway over His Kingdom that His people may see the folly of man's thoughts and man's ways. "There is a way which seemeth right unto a man but the end thereof are the ways of death." Israel's Bramble of the past brought the kingdom to ruin; Israel's Bramble of the future shall bring his terrible reign to a close in desolations incomparable; the reign of Israel's Bramble in the past was immediately followed by the coming of *David*, God's king, to the throne; the tribulational reign of Israel's Bramble in the future shall be immediately followed by the second coming of *Jesus Christ—God's king*.

And immediately after the tribulation of those days . . . they shall see the Son of Man coming in the clouds of heaven with power and great glory. Matt. 24:29, 30.

Our Father, who are in heaven, hallowed by thy name, *thy kingdom come!*



# *Unsubmissiveness*

By the Late Dr. F. L. Chapell

Continued from page 162

But once more, in the sixth place, we must be submissive to the Spirit's allotments of gifts. We read in the 12th of first Corinthians and in the 12th of Romans a great deal about the Spirit allotments of different gifts to different ones. He gave the Spirit not by measure unto Christ, but he does give it by measure unto some of us, or he gives it with reference to some things to some people, and with reference to other things to other people. There is one Spirit, but there are diversities of administration.

We see the way in which the Lord has led certain people into some considerable prominence and honor. I used to be slightly conversant with Mr. Moody in his early days in Chicago, when he had a mission school on the north side. Now God had a certain work for Mr. Moody; there were certain associates with Mr. Moody, but God led out Mr. Moody in certain directions, and he did not lead out those associates in the same direction. Those associates might look on, and say, "Well, if the Lord has allotted so and so to Mr. Moody, why hasn't He allotted so and so to me?" There is a great deal of this looking at each other. This one has the gift of healing, or this one has the gift of speaking, or this one has the gift of interpretation, or this one has the gift of scholarship—and I want to have all those things. There must be submission to this different allotment of gifts, and different allotment of spheres of service. I think if we could only remember this more than we do we should not have quite so much difficulty in formulating our doctrines, nor quite so much difficulty with our brothers and sisters. The Spirit of God does not err in these respects.



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Once more, we must be submissive to the Lord's times in the answer to prayer, and in the movement of His cause. The Lord has His times, and the whole scope of His work is laid out according to times and seasons, and he has not fully revealed those times and seasons. "It is not for you to know the times and the seasons." Sometimes we get too anxious for the Lord to come, and we say the Lord ought to come now. But the Lord is going to send Jesus when He pleases, and we have got to be submissive to the times and seasons in which God has placed us. And not only so, but with reference to our own individual lives, there are certain blessings that we think we ought to have, certain blessings that we think the Lord has promised to us, but we have got to have them in His times, in His seasons. Beloved, there are many things that the Lord has designed for you, but the time has not come yet. I used to attempt a great deal to bring the Lord to time. I used to make a great deal of my birthdays, and I recollect one occasion in particular when I thought the Lord had promised me a certain blessing, and I said, "Well, I think I ought to have that on my birthday." So, I went into my study in the church and shut myself in, and I said, "Lord, I am going to have that before I leave." Well, I didn't get it. I beseiged and bombarded heaven the best I knew how for several hours, but the Lords' time had not come. The Lord was not going to bend His times to mine, but He was going to make me bend my time to his times. And so we have to learn that lesson, submissiveness to God's times and seasons.

That makes seven. I will mention just one more and that is, there must be submissiveness to the fact that our whole life in this dispensation is to be one of trial and suffering rather than of outward victory and



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triumph. This is illustrated in the career of the Lord Jesus Himself. His life was a life of trial all the way through, and it culminated in utmost trial. This dispensation is a dispensation of trial all the way through, and it is going to culminate in tremendous trial. I do not say that it is altogether so with every individual life, but just so long as we are here in the flesh just so long we must expect some kind of discipline.

The spirit of the times and the spirit of the present age is directly contrary to this spirit of submissiveness. Oh, this spirit of submissiveness—I was going to say, is the great thing in Christian experience. I have been studying the First Epistle of Peter. That is given to the church in view of the trial that attends this dispensation, and how often he says, "Submit, submit to the government; servants, submit to the Master, wives, submit to the husband; husbands, submit to the wives; the younger, submit to the older; the older, submit to the younger; all of you be subject one to the other." But the trend of the present age is just opposite. Let everybody be independent; let everybody have his own way, and have the best of things. We realize how this is permeating the whole world at this time, how it has entered into government, changing over from monarchy to democracy, and the democracy will go on till it ends in anarchy. It permeates all classes of people. As some one has said of family government, there is just as much now as there ever was, only it is in the hands of the children instead of the hands of the parents. This spirit of unsubmissiveness has gotten into the church—much more than we think, and because of this unsubmissiveness of ours the love of many has waxed cold; but whoever hates this unsubmissiveness and loves submissiveness can be anointed with the oil of joy and gladness.



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Down into some valley of humiliation, there you get the sweetest things that the Lord has for you. As long as you are standing upon your rights and your independence, and asserting yourselves in every particular, just so long God's sweetest gifts must be withheld from you.

What is the principle that underlies this whole thing? You might say, God wants to crush His people, and God wants to keep us down. Oh, no; that is not it at all. It is for discipline now in order that you may have power hereafter. This is the age of submissiveness; the age to come is the age of rulership and power and authority. Oh, that we could just learn that lesson! As long as you are here, and until the Lord comes again, it is submission, submission, submission. But when you get there, and the Lord has come again, then it is authority and power. Then all these pent-up ambitions and desires have a rightful sway. Now many people are trying to get their rights, woman's rights, and all sorts of rights, servants' rights and employers' rights, fighting everything to get their rights. You will never get them this side of the coming of Christ, but the other side you will get all the rights you want. The present is for discipline, the future is for exercise and for activity. How blessedly the whole thing comes out when we only understand God's plan, and are willing to wait for God's plan.

Why did Christ have the Spirit so fully without measure? Because there was not a bit of *anomia* or of unsubmitiveness in Him. "I came not to do mine own will, but the will of Him that sent me." So one great preparation for receiving the fullness of the blessed Spirit is receiving and understanding this spirit of submission. Many people do not receive because they are



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so full of selfish ambitions and desires. Everybody wants to possess something, and the Lord tells you you must be poor. Everybody wants to exercise authority, and the Lord tells you you must be subject to authority. Everybody wants to be something, and the Lord tells you you must be nothing. What is the explanation? God says, Be poor, be submissive, be nothing, for the time being, and then you will learn how to possess and how to rule and how to have and how to be in the coming time. I frequently say that there is not any ambition of the human heart but that is right; but the mistake is as to the method and the time of fulfilling it. It is right for us to want to possess, it is right for us to want to have power, it is right for us to want to be something, but we must take God's time and God's methods. And the best way to possess and to be and to have, is to have God so inwrought into you that when you do become and exercise and possess, it is God's being and coming and exercising and possessing. It is no longer simply our creature activity, but it is the Divine-human activity. Isn't it all set forth to us in the career of Christ? He came in the form of God; he thought it not a thing to be held on to, to be equal with God; He humbled Himself and emptied Himself, became man; and being found in fashion as a man, He humbled Himself again and went down to death, even the death of the cross; wherefore God hath highly exalted Him, and given Him a name above every name. And so we have the familiar adage that the way up is down, the way to possess is to be poor, the way to rule is to submit, the way to get things is to give up things.

How often we have found in our prayers that we have to give up things before we have them. Cast yourself upon the mercy of God, and let Him do with you



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as seems good. So as we come to spend this day together waiting upon God, let us remember the 139th Psalm, and say, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any way of unsubmitiveness in me, and lead me in the way eternal."

**The End**



"Religion is more than a prayer in the slot machine."



# *The Second Coming of Christ*

By L. R. Elliott

Continued from page 151

## *The Lord's Return a Practical Doctrine.*

One more question of Scripture inquiry: Is this doctrine a practical one for today? (Titus 2:11-13; 1 Thessalonians 3:12, 13; 2 Timothy 4:1, 2; 1 Thessalonians 4:13-17; 1 John 3:2, 3; 2 Timothy 4:7, 8, are the Scripture passages in which we have already seen the impotence of our theme, because of its effect on the believer's life. They also demonstrate the practicability of the doctrine of the Lord's return. But a few more citations: Hebrews 10:36, 37, "For ye have need of patience, that after ye have done the will of God, ye might receive the promise, 'For yet a little while and He that shall come will come and will not tarry.'" Here is patience in view of the Lord's coming. 1 Thessalonians 5:6, "Therefore let us not sleep as do others but let us watch and be sober." The context shows that Paul is exhorting the church to watchfulness in view of Christ's return. James 5:1-8, "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten. . . . Behold, the hire of laborers who mowed your fields, which is of you kept back by fraud, crieth out and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. . . . Be patient therefore, brethren, *until the coming of the Lord*. . . . Be ye also patient, establish your hearts, for the coming of the Lord is at hand" (R. V.). In the face of gigantic social and commercial injustice



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the believer is to be patient till, "the coming of the Lord." And is international peace a desire of many? Micah 4 describing the condition of human society *after Christ shall come*, says in verse 3, "And he shall judge among many peoples and rebuke strong nations afar off and they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

And all these Scriptures ably answer the objection that the subject of the Lord's coming has no practical bearing on the problems of today. •

Godly living is certainly a practical doctrine when there are so many dancing, card playing, worldly Christians. Brotherly love is assuredly a practical doctrine in a day of church splits and personal rancor. Preachers may well be charged, "Preach the Word," when so many of them are preaching science, philosophy, politics and Christless morality instead of a crucified and risen Savior. Comfort for sorrowing hearts over the open grave is practical without doubt. A pure life amidst so many rotten ones is certainly practical. Patience in all the anxieties of this world of burdens is surely practical. The re-enthusing and requickening of hundreds of indifferent, ineffective, worldly churches, would be a blessedly practical consummation. And is not social justice a crying need when the blood of women and children is being squeezed into dollars by the cultured rich of this country and international peace an urgent necessity, seeing that a nation appropriates \$400,000 for war on the same day that one man donates \$10,000 for peace? And all of these eminently practical doctrines for this present day are indissolubly bound up with the doctrine of Christ's second coming.



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### *Doctrines of Demons and the Lord's Return.*

Before closing this paper I desire to say that not every one who deals with this great doctrine is to be accepted as a reliable representative of it. I refer to the erstwhile Miller Movement, Russellism, Seventh Day Adventism, the Men of Israel or Shilohism, and other similar cults that specialize on escatalogical themes out of their own heads plus a few perverted Scriptures. These isms, though they may prate much of prophetic things, are no more to be identified with the Bible truth on the Lord's return than is an itinerant nostrum vender to be identified with the medical profession. The Bible doctrine of our Savior's premillennial return is as far apart from Russell's prophetic vagaries as is daylight from darkness. Furthermore, these isms serve a Satanic purpose when they lead Christian people into wrongly confusing the Bible teaching on the Lord's return with the perverted forms of the doctrine taught by themselves. The foolish teaching and yet more foolish practices of these prophecy pirates have prejudiced the minds of many Christian people against this Bible doctrine. But a prayerful, unbiased study of God's Word on this subject will readily reveal the wide difference between a sober, constant hope for the Lord's coming and the crass date-setting and ascension-robbing of the isms. Satan knows full well that when Christ comes then his head will be bruised and his plans of empire will be brought to naught. Therefore Satan is behind these isms to blind the people of God to the great doctrine which will finally mean his defeat. "The God of peace shall bruise Satan under your feet shortly" (Rom. 16:20).



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### *Some Who Looked for Him.*

But Satan's isms have not fooled all the Lord's people. The greatest names among God's servants for four hundred years are found with those who look for His coming again. Luther, Melancthan, Calvin, Zwingli, Knox, Bunyan, Cranmer, Latimer, Ridley, Robert Hall, the two Bonars, Ellicott, Tregelles, Godet, Fausett, Jamison, Lange, Dean Alfred, McCheyne, Murry, Saphir, Spurgeon, Moody, J. H. Brookes, Moorehead, A. J. Gordon, Blackstone, Pierson, Morgan, Munhall, Chapman, Haldeman, Dixon, Torrey, Erdman, Scofield, Stifler, Broughton, G. R. Cairns and many others. No greater men than these are to be found among the preachers, teachers, evangelists, expositors, translators and commentators of the Biblical world. They have been or are mighty defenders of the faith, won thousands of souls to Christ and believed and taught the premellennial coming of Christ.

### *Are You Watching for Him?*

My closing word is to emphasize the fact that God wants us to be watching for Christ's coming. We need to be earnestly watching because there are so many who are denying His coming. 2 Peter 3:1-4 says, "This second epistle, beloved, I now write unto you, in which I stir up your pure minds by way of remembrance that he may be mindful of the words which were spoken before by the holy prophets and of the commandment of us the apostles of the Lord and Savior. Knowing this first that there shall come *in the last days scoffers* walking after their own lusts and saying, Where is the promise of His coming?" Many of the reputed religious leaders of today are doing this very thing. May God give us courage to stand by the Bible. "Blessed is the



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man that sitteth not in the seat of scoffers" (Psalm i R. V.) Again we ought to be watching because our absent Savior expects us thus to cherish His name until we enjoy His presence. The following incident told by Dean Grey in his valuable book, "Satan and the Saint," illustrates well this point. "I have a friend who was passing a summer vacation with his family in the country. One day he said to his little children, to their regret and his, 'I must go into the city today; but I will return again and I want you to keep watching for me.' As a result the children came to their mother several times a day to wash their faces and comb their hair, that they might go to the station to meet their father, expecting him on every train. Never had they shown such friendship for water and soap before nor given their mother such pains to keep them clean." So it is with our Savior and us. Like trusting children, we are to constantly watch for Him and be ready when he comes. Sweet and meaningful are the words of the Master to those who believe in "that blessed hope"—"I go to prepare a place for you . . . and I will come again and receive you unto myself."

"Be ye also ready." "The coming of the Lord draweth nigh."

**The End**



# *False Teachers*

Frank S. Weston  
TORONTO, CANA.

**N** EITHER our Lord nor His apostles indulged in the sanguine expectations concerning the issues of Gospel preaching which are common today. They knew the difficulties with which truth had to contend. In addition to those from without there were dangers from within. One of these foes from within are false teachers.

Peter says: "But there arose false prophets also among the people, as among you also there shall be false teachers who privily bring in heresies, denying even the Master that bought them" (2 Pet 2:1). The Old Testament contains frequent references to these false prophets. They were not the preachers of idolatry but men who claimed to deliver the message of Jehovah. Neither were they conscious liars. They were simply the mouthpiece of popular opinions of the day, men who drew their inspiration from the people rather than from God. They were apparently the great majority of the prophetic order. The false prophets have their counterpart in those modern preachers who act as mouthpieces for the dictums of philosophy and science and glorify existing conditions. They do this not to deceive the people but because they have no vision of God's truth. They preach but were not sent of God, hence have not his message. These are the popular preachers in many cases, and the people take their word. These men profess to be God's servants. They come in the garb of a true teacher. They claim to speak the truth.

Their words wear the form of truth. Paul says: "Satan himself is transformed into an angel of light,



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therefore it is no great thing if his ministers also are transformed as ministers of righteousness" (II C. 2:14).

We cannot take it for granted that every one who gets up to speak in the name of the Lord is going to tell you the truth. You are certain to meet some false teachers, for many are gone out into the world (I Jo. 4:1). But then there is no reason why you should be led astray. God has given us a chart of every step of the way from here to glory. All the windings, pitfalls and dangers are carefully noted for our guidance. While the apostles lived false teachers and false apostles appeared and afterwards the church was rent with their teachings of error (Acts 20:29).

The last days are to be characterized by them. They are to appear in large numbers (Matt. 24:11).

The epistles proclaim their advent and reveal their characteristics and methods of working.

I. ***Their Character.*** They are "springs without water," "mists driven by a storm," "utterers of great swelling words of vanity," "promisers of liberty," "voluble talkers," ignorant of God's word but daring and self-willed (2 Pet. 2:17 f.)

No charge of immorality is brought against them. They are outwardly moral men. Toward God they are (1) insubordinate, (2) irreverent, (3) unspiritual. Towards men they are (1) loveless, (2) enticing, (3) domineering. They gain adherents by "feigned words" beguiling the unstable. "And many shall follow their pernicious ways."

The man sent of God is quite another character. He approves himself in endurance, afflictions, labors, fastings, pureness, knowledge, kindness, the Holy Spirit, love, the word of God, power in righteousness (2 Cor. 6:4-7).



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These are the marks of God's ministers and these are the features of the man who will lead you to heaven.

These false teachers "Deny the Master who bought them." The denial is of Jesus as Lord—sole disposer of man. Jesus has absolute right over us as his property. This ownership is the true Christian's delight, but its denial is the sign of apostacy. It was not long after Peter wrote these words before men began to degrade Jesus Christ from his place as Lord over all.

These false teachers give the Lord every fair name, commend His ethics and life, but refuse His deity. Beware of any man who denies the Lordship of Jesus over all souls.

II. *Our Treatment of These False Teachers.* The false prophets of the Old Testament deserved death (Deut. 13:5). So do false teachers, but we are not ministers of justice. Our duty is to know and avoid, expose and denounce these emissaries of Satan. "Beloved, believe not every spirit but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Jo. 4:1).

The right of proving a teacher is the right of every Christian.

The test to which every teacher ought to be brought is this. Do you accept

1. The Incarnation 1 Jo. 4:2.
2. The Deity of Jesus 1 Jo. 4:3, 2:22.
3. The Atonement 2 Pet. 2:1.
4. The Lordship over all souls 2 Pet. 2:1.
5. The Second Coming 2 Jo. 7.

These are plain issues. Does the teacher accept or deny. Many will object to this test. But this is the doctrine of Christ which if any teacher rejects we are to expose (2 Jo. 10).



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We have a standing rule of faith and practice given once for all. That we are to hold fast. The teacher who propounds another rule can only be a false teacher. The man who comes to undermine your faith in Christ is on an evil errand. His work is Satanic. No false motives of courtesy or toleration should lead us to give him assistance. Your toleration is treason to Christ. A tremendous responsibility rests upon us today. Christ is the world's only hope. Let us be faithful.

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### *Truth in Type*

Conducted by  
**Aaron Schlessman**

#### *ELISHA, A TYPE OF CHRIST.*

##### *Elisha.*

1. Elisha (God is Savior) went down in Jordan, and, coming upon resurrection side began his work from that place.  
I Kings 19:19.  
II Kings 2:14.
2. Elisha healed a leper.  
II Kings 5:10-15.  
Luke 4:27.
3. Elisha restored life to the dead.  
II Kings 4:32-37.
4. Elisha fed the famishing multitude.  
II Kings 4:42-44.
5. Elisha had an unfaithful and covetous servant.  
II Kings 5:20.
6. Elisha pronounced judgment upon the unfaithful servant.  
II Kings 5:27.

##### *Christ.*

1. Christ, the Savior, went down in Jordan, and, coming forth in resurrection, began His work from that place.  
Mark 1:9.
2. Christ healed many lepers.  
Matt. 11:5.  
Luke 17:11-19.
3. Christ restored life to the dead.  
Luke 7:11-16.  
Luke 8:49-56.
4. Christ fed the famishing multitudes.  
Mark 8:19, 20.
5. Christ had an unfaithful and covetous servant.  
Matt. 26:14-16.
6. Christ pronounced judgment upon the unfaithful servant.  
Mark 14:21.



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### *Elisha, a Type of Christ.*

We saw Elisha's predecessor, Elijah, as a type of Christ in the last issue of Grace and Truth. Let us now turn to Elisha for a few moments and view him as a type of our Lord. Elisha was in many respects a type of our blessed Lord. In his peaceful, mild and gentle character, in his healing virtue, he resembles more than any other prophet the Messiah of whom all prophets were more or less shadows and figures.

Elisha, which signifies God is Savior, went down in Jordan, coming forth on the resurrection side, and began his work from this place. Elijah departed from Horeb and "found Elisha the son of Shaphat, . . . and Elijah passed by him, and cast his mantle upon him" (I Kings 19:19). And Elisha took Elijah's mantle which fell from him as he ascended into heaven, and smote the waters of the Jordan which parted hither and thither, and Elisha passed over (II Kings 2:14). From here Elisha went forth in his work and "the spirit of Elijah rested upon him" (II Kings 2:15). Elisha went down in Jordan, which signifies judgment, and came forth on the other side. So Christ went down in Jordan. "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Mark 1:9). And here we have the setting forth in his baptism what actually took place later on the cross, "All of God's waves and billows rolling over Him." The water set forth the judgment which overwhelmed Him on the cross. And from here Christ went forth on His mission among the people.

Elisha healed the leper, Naaman. Naaman was sure of death for he was a leper. But he was directed to God's prophet, Elisha, by the maid of Israel. He came to the prophet and was healed of his leprosy (II Kings 5:10-15). "There were many lepers in Israel



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in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian" (Luke 4:27). God used Elisha in restoring Naaman to life. So Christ healed many lepers. "The blind receive their sight, and the lame walk, the lepers are cleansed" (Matt. 11:5). "And as He entered into a certain village, there met him ten men that were lepers" (Luke 17:11-19), and they were cleansed. Leprosy is a type of sin, so here we have Christ cleansing them. Christ cleanses the sinners from sin through faith in Him.

Elisha restored life to the dead. The son of the Shunammite "fell on a day, saying unto his father, my head, my head." The mother hastened at once to the prophet and besought him to restore the child. "And when Elisha was come into the house, behold, the child was dead. . . . He went in therefore and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes." The mother came in then and found her son alive (II Kings 4:32-37), and took him and went out. Christ, too, restored life to the dead. We see Him raising the son of the widow of Nain (Luke 7:11-16). And again Jairus' daughter is raised (Luke 8:49-56). But how much greater is Christ than was Elisha, for He not only restored to physical life, but also gave spiritual life. Christ healed for eternity. "You hath He quickened (made alive), who were dead in trespasses and sins" (Eph. 2:1). "And him that cometh to me, I will



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in no wise cast out" (Jno. 6:37). "The spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely" (Rev. 22:17). "Thanks be unto God for His unspeakable gift."

Elisha fed the famishing multitude. An hundred men were before him and "twenty loaves of barley and full ears of corn in the husks thereof. And Elisha said, Give unto the people, that they may eat. And his servitor said, What, should set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, they shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, *according to the word of the Lord*" (II Kings 4:42-44). Christ fed the famishing multitude. He fed the five thousand and had left from five loaves and two fishes. He asked His disciples, "When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven" (Mark 8:19, 20). In each case there was food left over.

Elisha had an unfaithful and covetous servant. Naaman had offered great sums to Elisha when he was cleansed of his leprosy, but he refused to take it. "But Gehazi, the servant of Elisha the man of God, said, Behold my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him and take somewhat of him" (II Kings 5:20). And when he had overtaken Naaman, he said Elisha had sent him. He was most unfaithful. Christ had an unfaithful and covetous servant. "Judas Iscariot went unto the chief priests,



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and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him" (Matt. 26:14-16). Judas was the traitor. He was "a devil from the beginning." How he loved this paltry silver! Many a man today loves the same worthless stuff, and chooses eternal death rather than accept God's gift to them, eternal life (Rom. 6:23).

Elisha pronounced judgment upon this unfaithful Gehazi. Hear the fearful words: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow" (II Kinge 5:27). Christ pronounced judgment upon the traitorous Iscariot. Hear his words falling like bolts of lightning: "The son of man indeed goeth, as it is written of Him: but woe to that man by whom the son of man is betrayed! ***Good were it for that man if he had never been born***" (Mark 14:21). Those fearful words, "Good were it for that man if he had never been born!" His malignant unbelief! Better not to have been born! The only time the Savior spoke these words. Fearful judgment!!

The sin of unbelief is the sin that damns (Jno. 3:18). "Flee from the wrath to come." Accept Christ and be saved (Acts 16:31).



# Outlines for God's Workmen

Gathered by  
Richard S. Beal

## THE TRIUNE SHEPHERD.

1. The Good Shepherd, John 10:11, Psalm 22.
  2. The Great Shepherd, Heb. 13:20, Psalm 23.
  3. The Chief Shepherd, 1 Pet. 5:4, Psalm 24.
- |   |   |
|---|---|
| <p>I. The Good Shepherd:<br/>Our Prophet, Acts 3:22.<br/>Died, 1 Pet. 2:24.<br/>In the Past, Eph. 2:8 R.V.<br/>For Our Justification,<br/>Acts 13:39.<br/>Whom we believe, Rom.<br/>4:5.</p>        | <p>II. The Great Shepherd:<br/>Our Priest, Heb. 4:14-15.<br/>Lives, Heb. 7:25.<br/>Now, Rom. 8:1.<br/>For our Sanctification,<br/>Heb. 13:12, 21.<br/>Whom we Love, 1 Pet.<br/>1:8.</p> |
| <p>III. The Chief Shepherd:<br/>Our King, Rev. 19:16.<br/>Is Coming, Acts 1:11.<br/>In the Future, Rom. 13:11.<br/>For our Glorification,<br/>Col. 3:4.<br/>In whom we Hope, Titus<br/>2:11-13.</p> |   |

## CHRIST'S GIFTS OF HIS PEOPLE.

John 17.

This prayer opens to us a view within the veil whither the forerunner for us is entered and shows us the nature of our High Priest's perpetual ministry of intercession. The frequent recurrence of the word "give" suggests the following line of study. He gives us—

1. The life He has, 5:2; 1 John 5:11, 12; Col. 3:3.
2. The truth He has, 5:8; Ps. 24:14; John 16:14, 15.
3. The joy He has, 5:13; John 15:11; John 1:4.
4. The glory He has, 5:22; Rom. 8:17; 1 Thes. 2:14.
5. The place He has, 5:24. Heaven anywhere with him, 2 Cor. 5:8; Rev. 7:7; Rev. 22:3, 4.
6. The love He has, 5:26. Through Him, that love flows to us Compare 5:23 last clause.
7. Himself 5:24 "Is in them" is the crown and consummation of all. Gen. 15:1; Ps. 17:25; Ps. 18:4.

—W. H. Marquess.



# *The Sunday School Lesson*

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

## *JACOB AND ESAU.*

Genesis 27:22-34. April 6, 1913.

Golden Text, Isa. 30:18.

**H**UMAN error and divine grace in the household of Isaac." This is the substance of the twenty-seventh chapter of Genesis. Its testimony concerning the natural man is not surprising, for our acquaintance with human nature prepares us for that. Its revelation of divine grace is wonderful. Wherever GRACE appears we behold new marvels, and own our inability to compass that which pours from the infinite mind and heart of God.

1. *Jacob's Deception* (vs. 22-25). The ease with which Isaac was taken into the snare of his younger son can only be understood when we bear in mind that he "was old and his eyes were dim" (v. 1). There must have been also dimness of spiritual vision; or Isaac would not have determined to give the blessing to Esau after the promise that the Lord had given Rebekah before the birth of her sons (Gen. 25:23). In choosing to bestow upon his elder son that which God had decreed should go to the younger, Isaac was abiding by human customs rather than the word of the Lord. He must have known the course he had chosen was at least questionable, hence the secrecy with which the bestowal of the blessing was planned.

We need not now busy ourselves with efforts to justify the deception of Jacob, seeing something must needs be done to counteract the blunder of Isaac. The God who had virtually brought Isaac from the dead at Moriah could certainly keep his wavering feet from the fatal by-path when the dimness of age was upon him. God's wisdom is not so deficient as to require the aid of Jacob's scheming brain. No, there is not a vestige of excuse for the trick suggested by Rebekah and executed by Jacob. It was a piece of groundless and unbelieving folly, sheer wickedness born of a selfishly independent spirit. It was the natural man snatching the reins from the hand of God, and what but the merciful interposition of divine grace could save the sightless driver from the ditch of disaster?



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Two pertinent observations may assist our understanding of Jacob's foolishness. (1) He was trying to win by deception what God would *give* in grace. It is harder for man to think of taking from God than to think of giving to God. (2) He was impatiently running ahead of God's time. It is harder for man to wait than to run. But man's running merely operates a treadmill whose only product is grief and loss. We need the message of *James 5:7, 8*.

2. *Isaac's Blessing* (vs. 26-29). There are three words of special significance in the blessing pronounced upon Jacob, the words, "**God give thee.**" There is only One who can really give a blessing. He is the Giver of "**every** good and perfect gift" (Jas. 1:17).

It will be seen that the blessing given to Jacob included: (1) material prosperity, (2) dominion and supremacy among the nations, and (3) the power to be a blessing or a curse to others. A clearer statement of the blessing of Jacob through his seed was given when he started on his journey to the house of Laban (ch. 28:3, 4). The three points noted above are always found to be essential marks of the blessing of Abraham passed on to Israel, his seed (Deut. 28:13; Gen. 24:35; Gen. 12:1, 2; Deut. 28:8). We must distinguish between literal Israel and the church, for there are blessings peculiar to the fleshly descendants of Jacob and blessings peculiar to the called-out body formed in this age by the Holy Spirit. The Jew was not promised persecution in this life for being godly, but that is what the church must expect while sharing the rejection of her Lord (2 Tim. 3:12).

3. *Esau's Unavailing Sorrow* (vs. 30-34). Consider the blindness of Esau declared by his coming to Isaac for the blessing he had already profanely forfeited by the sale of his birthright (Heb. 12:16, 17; Gen. 25:30-34). Further evidence of his stupidity appears in his insistence that he also be blessed. Why did he not know that the blessing of Abraham could not be divided, and since he himself had sold his birthright it must go to his brother?

Esau suffered the pangs of a terrible remorse, but it availed nothing. Mere sorrow is not repentance. Lacking in understanding of what the blessing really was, Esau was also destitute of the true spirit of repentance. Yet he cried out with a great and exceeding bitter cry, but his tears brought him nothing. With all his striving now he found himself in the treadmill of sorrow and fruitless anguish. How sad was his condition! He found no possible change of mind in Isaac though he sought it with tears, for it was in truth God who had given the blessing (Heb. 12:16, 17).

The end of sin is grief and pain, sorrow unrelieved and eternally hopeless. It is possible to despise God's grace, but some day the blind despiser will find himself rejected for



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ever. "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel" (Prov. 20:17). There is no darker picture in the imagery of the scriptures than that which our Savior gives of the man cut asunder and appointed a portion with the hypocrites where "there shall be weeping and gnashing of teeth" (Matt. 24:51).

### *Though Producers.*

Verses 22-27. How do we find the flesh manifested in this lesson by believers? In Isaac by his wanting to bless Esau (Gen. 27:1-4, 21) for a mess of venison (Gen. 25:28, 27:4), whereas God had said (Gen. 25:23); and in Rebekah by advising and in Jacob by using unholy means (Gen. 27:6-27) to help God to fulfill His word. Wherein is the manifestation of the Spirit? In the fact that God's word was fulfilled in spite of man's interference (Gen. 25-23 with vs. 28, 29) and in the fact that Rebekah and Jacob afterwards had to suffer for their deception and fleshly deeds (Gen. 27:42-46; 29:18-25; 31:17-23; 34:26-31; 37:32-35; 49:33). What is the lesson for us? To heed God's word (Matt. 17:5; 2 Tim. 3:16, 17) which is established forever (Psa. 119:89; 1 Pet. 1:25); and not to plan and be anxious lest God's word will fail (Phil. 4:6) but to let God work out His plan with us in His Way (Phil. 2:12-16; 2 Tim. 2:21-25; 1 Pet. 5:7). If we fail in this latter point what will be the result? Chastisement (Gal. 6:7, 8; Heb. 12:6).

Verses 27-29. What was promised to Jacob in this blessing all of which will be completely fulfilled in the coming kingdom (Isa. 14:1)? The bounty of the earth (Ezek. 36:34-36; Hosea 14:5-6; Micah 4:4, 5), pre-eminence among the nations (Micah 4:8; Isa. 60:11-14), lordship over his mother's sons (Psa. 37:7; Isa. 11:14; Amos 9:12), and protection (Isa. 12; Jer. 23:6).

Verse 33. What was Isaac's decisive reply to Esau? "Yea, and he shall be blessed." What does this show? That although he had allowed the flesh to be manifested yet by faith he knew the position God had given him (Gen. 25:5; 26:24; Heb. 11:20). Need our faith fail altogether under failure? Luke 22:31, 32; Heb. 7:25; 1 John 2:1.

Verse 34. What had Esau formerly done? Sold his birthright for things to satisfy the flesh, not taking account of the future (Gen. 25:30-34). What does he afterward do? Seeks that to which he has no right (Gen. 27:5, 31). What does he now do when he sees that he cannot obtain it? Utters a bitter cry but to no avail. To whom is this a warning? To those who profess but do not possess (Heb. 12:15-17; Matt. 25:11, 12), who are now engrossed with earthly things (2 Pet. 2) and who will be refused the birthright when they claim it (Matt. 7:15, 23) and will utter an unavailing cry (Luke 23:30; Matt. 25:30).



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### *Golden Text Illuminated.*

Jehovah is a God of Justice, blessed are they that wait for him (Isa. 30:18).

Have you not sometimes seen the telegraph boys standing or sitting still at the post-office, when there is no message to be delivered. They are as much doing their work by waiting as when they are delivering the message. In waiting they serve; and in like manner they most truly serve the Lord who give up all idea of self-pleasing, and go or stay as best pleases him to whom they willingly offer themselves to be his servants. "Happy are they who wait for the direction of our God who is just."

—Selected.

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### *JACOB AT BETHEL.*

Genesis 28:10-22. April 13, 1913.

Golden Text, Gen. 28:15.

**J**ACOB was more favored than he knew when he began the journey toward Haran. No better guarantee of a safe and prosperous trip could have been desired than the "blessing of Abraham" (v. 4). It was as if God himself had said to him, "Fear not, I am thy shield and thy exceeding great reward" (Gen. 15:1).

1. *Jacob's Ladder* (vs. 10-12). Compare with the dream of Jacob in verse 12 the words of our Lord to Nathaniel, "Hereafter ye shall see heaven open, and the angels of God ascending and descending *upon the Son of man*" (John 1:51). These words bid us regard Jacob's ladder as a type of the Son of man. Thus typically viewed the ladder helps us rise to precious truths concerning Him. (1) The ladder was revealed to Jacob. Jesus was revealed to man (Phil. 2:7; Jno. 1:11). (2) The ladder was set up upon earth and reached unto heaven showing a way up to God. Jesus was the true "Son of man," in His humiliation upon the earth, and was the new and living way to God and heaven (Heb. 10:19, 20; John 14:6). (3) The ladder was placed near to the sleeping Jacob. The Son of man is near to all men (Luke 19:10; Rev. 22:17; John 6:37). (4) The ladder was the only connecting link between Jacob and his God. Jesus Christ is the one and only mediator between God and men (1 Tim. 2:5; Acts 4:12).

Was it significant that this wonderful vision came to a man who had stones for pillows and the ground for his couch? Is it not true that heaven is most likely to open to the man who is most free from earthly comforts and attractions? The thought is certainly not foreign to the scriptures and should lead us to value the temporal hardships which sometimes unlock doors to the things of heaven (Col. 3:1).



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2. *God's Promise to Jacob* (vs. 13-15). "I am the Lord God of Abraham thy father, etc." Here is assurance of life beyond the grave, and here the foundation of our belief in the resurrection of the dead. "God is not the God of the dead, but of the living" (Matt. 22:31, 32), yet He says long after the burial of Abraham, "I *am* the God of Abraham." The spirit of Abraham still lives and the Lord is his God.

It is as the God of Abraham and of Isaac that He makes promises to Jacob at Bethel. He simply renews to him the covenant promise given to his father and grandfather. This promise secures to Jacob (1) the land, (2) a countless multitude of descendants, (3) the wide distribution of his posterity in all the earth, (4) blessings to all nations through his seed, (5) the return of his seed to the land of promise after they have gone or been driven from it, and (6) His own abiding presence with Jacob and his seed until every promise has been completely and literally fulfilled. No one can claim in the face of this promise made to Jacob that the Jewish nation has completely fulfilled its mission in the earth, and that they have no longer any peculiar national claim upon God. Israel has been set aside but not cast away (Rom. 11:1), and has stumbled but not fallen (Rom. 11:11). Some day there shall come out of Zion the Deliverer and "all Israel shall be saved," for "the gifts and calling of God are without repentance" (Rom. 11:26-29). This old earth shall yet be made rich and beautiful with divine blessings on every hill and in every valley and over every plain, and all this shall come through Jacob and his seed.

3. *Jacob's Unbelief and Vow* (vs. 16-22). Jacob called the name of the place where he received the remarkable vision and promise, "Bethel," meaning, "the house of God." How strange that he would say of a place that seemed like the house of God and the gate of heaven, "How dreadful is this place!" Sin and unbelief inspire fear where trust and love would give rest and joy.

It was a good thing for Jacob to have a memorial of what the Lord had done for him (v. 18), and it is good for believers that we have received a memorial of what our Savior has done for us (1 Cor. 11:23). But our memory of His goodness is certainly faulty if we can say as did Jacob, "*If* God will be with me, etc." The vow of Jacob testifies to the energy of the old nature still alive in God's servant. How unworthy was that "if" of one to whom such assurances had just been given (v. 15). Still, Jacob's vow to serve the Lord and give the tenth of all his possessions was commendable and fitting. With the glow of Calvary upon us today how willing we should be to have ourselves and our all consecrated to the Lord Jesus! ARE we willing?



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### *Thought Producers.*

Verses 10, 11. As a result of Jacob's folly what position do we find him in here? A homeless and lonely wanderer. What did this afford? An opportunity for God to manifest His grace (vs. 12-16). What must we realize if God's grace is to be manifested toward us without chastisement? Our own nothingness and God's pre-eminence (Job 42:6, 12; Psalms 46:10). When chastisement comes does it afford a special opportunity for the manifestation of God's grace? It does, and even the chastisement itself is a manifestation of grace (Hebrews 12:6-11; 2 Corinthians 12:7-9).

Verses 12-15. What vision is given to Jacob here? What is given to him by the Lord in connection with it? A renewal of the covenant which had been made to Abraham. Who is made responsible for the fulfillment of this promise? God himself, for it is unconditional. Who is now cast out into the world because like Jacob they would not accept God's way? Jacob's seed (Romans 10:1-3; 11:20, 25). What vision shall they some day behold? (John 1:51; Matthew 23:39; 25:31; Zechariah 12:10). What will God do then? Fulfill His promise to Jacob (Hebrews 8:10, 11; Isaiah 10:20-22; 14:1; Ezekiel 39:25-29). At the present time, as well as in that time, what is taking place? The blessing of all the nations in Jacob's seed, which is Christ (present, Galatians 3:16; Acts 15:14; future, Micah 4:2; Acts 15:17).

Verse 15. Although Jacob was neglecting God, what was God's wonderful message of grace? "I am with thee . . ." Is not this God's message to all His own though they are at times neglectful of Him? (Matthew 28:20; Hebrews 13:5; Luke 22:31, 32).

Verses 16, 17. What effect did this vision have on Jacob? Did the visions which were given to Abraham, the man of faith, affect him in this way? (Genesis 15; 18:1-5). What then is the cry of the heart who knows of God's love by faith? (Psalms 26:8; 27:4; 84).

Verses 20-22. Although God had just given Jacob a remarkable vision and a definite promise, what was the character of his vow? He conditioned God's definite promise with an "if" and went no higher than earthly things, bread and raiment. From whom alone could we expect anything better? From the believer who has gotten far enough away from self and the present things to simply trust God (2 Corinthians 4:6-8; 12:9, 10; 2 Timothy 1:12; Hebrews 13:5, 6).

### *Golden Text Illuminated.*

I am with thee and will keep thee whithersoever thou goest (Genesis 28:15).

Hear the pledge of Jesus Christ: "***I will not leave you comfortless.*** I will come unto you. Lo! I am with you alway, even unto the end of the world." As long as God lives



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and our souls live, so long does this pledge stand. It is true we cannot always feel this presence. But we can *always know* that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depths of sorrow and anguish when the presence is hidden from us. But is it not because we are stunned, unconscious? It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready. You stretch out your hand to your friend: "Don't leave me, don't forsake me." The last thing you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us and we may know that He will be there even when all else fails. . . . Amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will not leave thee nor forsake thee. In all thy afflictions I will be with thee, and the angel of my face shall save thee."

—Henry Van Dyke.

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### JACOB'S MEETING WITH ESAU.

Genesis 33:1-15. April 20, 1913.

Golden Text, Eph. 4:32.



HE crisis of Jacob's life is now past. He is Israel, a prince with God and mighty with men (Ch. 32:28). The meeting with Esau proves the reality of the change signified by the new name.

1. *Jacob's Deliverance From Esau* (vs. 1-4). Jacob had prayed, but now on seeing his brother approaching he resorts to extraordinary precautions—precautions which look very much like the scheming of the old days before the experience at Peniel. How hard it is to find in man that perfect trust which is worthy of the God with whom we have to do.

There is, however, in Jacob's cautious planning something suggestive of our Good Shepherd who leads his people when they meet, not supposed, but very real dangers. Jacob put himself in the place of greatest peril, and those he loved most in the place of greatest safety. Our Lord Jesus, who leads His own through life's threatening experiences, takes care that we are securely placed as the objects of His love (Psa. 23:1; John 10:3, 4, 11). "And when he putteth forth his own sheep, *he goeth before them*, and the sheep follow him."

The meeting with Esau was not as terrible as Jacob's imagination had pictured it. The much dreaded brother ran to meet him and fell on his neck and kissed him, and they wept



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together. Jacob was now indeed Israel, having power *with God* and *with men*, even with the brother he had wronged. The Spirit of God had prepared the heart of Esau for that meeting, and the fears of Jacob proved groundless. The same God says to us as to His servants of old, "Fear not, for I am with thee" (Isa. 43:5).

2. *The Giving of Gifts* (vs. 5-11). When Esau beheld the women and children with his brother he asked, "Who are those with thee?" Jacob replied, "The children which God hath graciously given thy servant." Here is an important lesson for parents of our own generation. The recognition of this fact, that children are God's gracious gifts, would revolutionize the homelife of believers. The Bible teaching on this subject is sadly neglected in our day (1 Sam. 1:27; Psa. 127:3). That teaching, if studied, believed and obeyed, would make every Christian home a mighty factor for God (Eph. 6:1-4).

Jacob's motives in giving flocks and herds to his brother might not bear very close inspection. Yet, all that came to Esau was in fulfillment of the promise given through Isaac (Ch. 27:39). That he could say even when deprived of the birthright and blessing of Abraham, "I have enough," would seem to be another indication of the spiritual void in Esau. Had his former sense of loss disappeared by reason of incapacity to appreciate the blessing of which he was deprived?

Jacob could say, "I have enough," because of what the Lord had given him. Believers can say as much when they are willing to receive by faith all that God is ready to give in Christ (Phil. 4:19; Rom. 8:31, 32).

3. *Peaceful Separation* (vs. 12-15). Although Jacob must have experienced relief when the meeting with his brother proved so surprisingly agreeable, he was not anxious for his company further than was absolutely necessary. "Can two walk together, except they be agreed" (Amos 3:3)? Esau and Jacob could not continue long together in perfect accord, and so separation was for the best. One is a typical representative of fleshly interests, and the other of spiritual. These cannot be joined together, for God hath put them asunder (Eph. 5:7-14).

"What needeth it" (vs. 15)? Certainly Esau's company was not needed for *protection*, for the Lord was with Jacob. Let this question of Jacob be substituted for that time-worn excuse, "What's the harm?" When facing the appeal of worldly alliances and entanglements let us ask, "What needeth it?" We have but one source of advantage, God.

### *Thought Producers:*

Verses 1-3. How did Jacob's former prayer and plan go together? He prayed, "Deliver me, I pray thee" (Gen. 32:11) and planned, "I will appease him" (Gen. 32:20). But what re-



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markable experience had he had since then? (Gen. 32:22-32). Nevertheless, what do we find him still doing? Planning. Could Jacob have anticipated destruction for himself and family if he had really been leaning on God? (Gen. 28:15; 31:11-13; 32:28). What is God's word to His children? Not to plan, but to trust Him (Phil. 4:6; James 4:13-15; Psalms 16:1; 2 Cor. 1:10; 1 Tim. 6:17). What does it mean to those who really believe His promises and trust Him? An abiding peace (Phil. 4:7; Psalms 125:1; 33:18-22; Hebrews 13:5, 6).

Verse 4. What does the action of Esau prove? The uselessness of Jacob's plan and even his present (1. 8), and the grace of God who no doubt appeased Esau as He had appeased Laban (Gen. 31:24). What does the God of grace assure to the believer? That though He chastens him (Heb. 12:6, 7) as He did Jacob, yet in the very chastening He proves His care for him (Heb. 12:10-12) for He cares for all His own (1 Pet. 5:7; Heb. 7:25). What does a believer need, then, to have perfect peace each day? To know something of his God (Job 22:21; Psalms 103:11-14).

Verses 5, 8. How does Jacob show that he is still leaning on the flesh? By underestimating in words his own position—"thy servant," and overestimating Esau's—"my Lord." Whereas what would Jacob have had to acknowledge if he had answered by faith? Not only that Esau was his brother by blood, but that he himself was exalted above him (Gen. 27:29; 32:28). So what should be the walk of a believer? A walk of sincere, not assumed, humility (1 Pet. 5:5, 6; James 4:6, 10), yet with the recognition of the high position which he has *in Christ Jesus* (Rom. 8:14-18, 21; Gal. 5:1, 13) and using the plain truth of God rather than man's wisdom, which appeals to the flesh (1 Cor. 2:1-7; 2 Cor. 4:2; Col. 2:8; 3:16; 4:6).



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### *JOSEPH SOLD INTO EGYPT.*

Genesis 37:23-36. April 27, 1913.

Golden Text, 1 Cor. 13:4.



So numerous are the points of correspondence between Joseph and Christ, we must inevitably regard him as a type of the Savior. We, therefore, study Joseph's life both for its intrinsic worth and its value as foreshadowing the Lord Jesus.

1. *Joseph Rejected by His Brethren* (vs. 23-28). A large portion of one of the most important books of the Bible is occupied with the history of Joseph. Is there any significance in this apart from the fact that almost every detail in that history throws light upon the later history of Israel and especially upon the person and work of our Savior?

We give here a few of the most striking points in which Joseph is undoubtedly typical of Christ. (1) The beloved Son of His Father, as Jesus was the Beloved Son of His Father (Gen. 37:3; Luke 3:22). (2) Sent in search for His missing brethren, as Jesus came to seek the lost (vs. 15-16; Luke 19:10). (3) Sent forth by his father on a mission of love, as Jesus was also sent to minister in love to men (v. 14; John 3:16). (4) Went as a willing messenger, as Jesus came willingly on His errand of mercy (v. 13; Heb. 10:7). (5) He was envied and hated by those to whom he came. Such also was the treatment Jesus received among men (Vs. 4, 8, 11; Mark 15:10; John 8:59). (6) He was conspired against to be killed, as men plotted against the life of the Savior (v. 18; John 5:18). (7) He was cast into a terrible pit, but came forth again (vs. 24-28). Jesus went down into death and the grave, but came forth in resurrection (1 Cor. 15:4). Other typical lessons in the life of Joseph will appear in subsequent chapters. Already we have seen how marvelously God reveals His Son in this minute and faithful record of one man's career, and this we accept as the explanation of its careful attention to every detail.

2. *Jacob Mourning for His Son* (vs. 29-35). Jacob still reaps what he has sown in earlier years. He had planted deception, and now he is reaping the bitter fruit of deception. By false dealing he had brought sorrow to his aged father, and now his own children by false practice bring grief and pain to his heart. How could we describe the sorrowful emotions produced by the sight of that blood-stained coat of colors which he had given his favorite son? The experience of that dark day for Jacob is but one of the many sad illustrations of that old, but abiding truth, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap" (Gal. 6:7).



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## GRACE AND TRUTH.

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We cannot envy Jacob his comforters on that evil day. "And **all his sons** and all his daughters rose up to **comfort** him" (v. 35). What comforters! What amazing hypocrisy! Truly the duplicity of Jacob's sons in feigning to console their father, whom they had just stabbed to the heart, would be past believing were we not forewarned concerning the natural heart (Matt. 15:18, 19; Rom. 3:13).

Jacob refused to be comforted. His hypocritical sons could bring no balm to his wounded heart. His cry, like that of King David for Absalom, is the best expression of his love, coming too late to avail any good. There are parents whose sons and daughters are daily devoured by the wild beasts of sinful passion, and yet they do not seem to mourn. The day is fast approaching when with nothing left but some sad token of the child forever ruined and lost they will be plunged into comfortless mourning. Let such hearken to Paul. "And, ye fathers . . . bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

3. *Joseph Sold Into Egypt* (v. 36). His death had been planned, but not executed. Why? God had a plan for Israel which decreed otherwise. The prophecy to Abram must be fulfilled, and the first step in that fulfillment was to have Joseph taken to Egypt (Gen. 15:13). The plots of men can never foil God's Word (Psa. 119:118, 119).

### *Thought Producers.*

Introductory. In what way in the first part of this chapter does Joseph set forth in type our Savior? He was the especial object of His father's love (Gen. 37:3 with Matt. 3:17; John 3:35 and 5:20), he was hated (Gen. 37:4 with John 15:25), his testimony and claims were rejected (Gen. 37:5-11 with Matt. 21:37-39 and John 15:24), he was sent to seek the missing ones (Gen. 37:14-17 with Luke 19:10), he responded willingly to the will of his father (Gen. 37; 13, 14 with Psa. 40:7, 8; Heb. 10:7 and John 6:38), he was conspired against to be slain (Gen. 37:19, 20, with Matt. 26:3, 4 and John 5:16-18), but Reuben would have delivered him (Gen. 37:21, 22 with John 18:10).

Verse 23. What is first done to Joseph? What was done with Jesus, he was led away to be crucified? (Matt. 27:28).

Verse 24. To all intent what is done with Joseph next? He is slain as well as cast into the earth (vs. 21, 22). What was done with Christ? He was slain (Matt. 27:35-37) and put into the earth (Matt. 27:5-57-60).

Verses 26-28. What is now done with Joseph? He is lifted out of the pit and sold by the advice of one of his brethren, Judah. After Christ was put into the earth what did He do? Came forth (Matt. 28:5, 6). What had formerly been done with Christ? He had been sold by the advice of one of His brethren, Judas (Matt. 26:14, 15).



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## GRACE AND TRUTH.

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Verses 29, 30. What effect did the absence of Joseph have on the one who would have delivered him? What effect did the absence of the Lord from the tomb have on that disciple who would have delivered Him? (John 20:3-10; Luke 24:12).

Verses 31-33. What now is used with Jacob by his sons to prove Joseph's death? Deception. What was used to prove that Christ was not alive? Deception (Matt. 27:62-66; 28:11-15). What else does this deception remind us of? That Jacob had deceived his own father (Gen. 27:8-27). See Gal. 6:7, 8.

### *Golden Text Illuminated.*

Love envieth not (1 Cor. 13:4).

See the summer's sun assail and vanquish the iceberg which has floated from its northern home. Winter's rudest storms could not dissolve the monstrous mountain of ice, nor could a thousand hurricanes and storms break it to pieces, but the sun shot a strange tremor through its heart as soon as he smiled thereon, and every beam that fell from the fair orb of day shot through it like a dart, till at last, yielding to the mysterious glow, the iceberg lost its hardness of heart, bowed itself from its chill loftiness, fell into the warm gulf stream, and was no more to be found. Was it not so when the eyes of Jesus darted love in to your hearts? —Spurgeon.

And where there is love envy must melt away.

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***Complying With Postal Regulations***—The new postal law, put into effect August 24, 1912, requires the publication of the following statement concerning ownership and management of Grace and Truth.

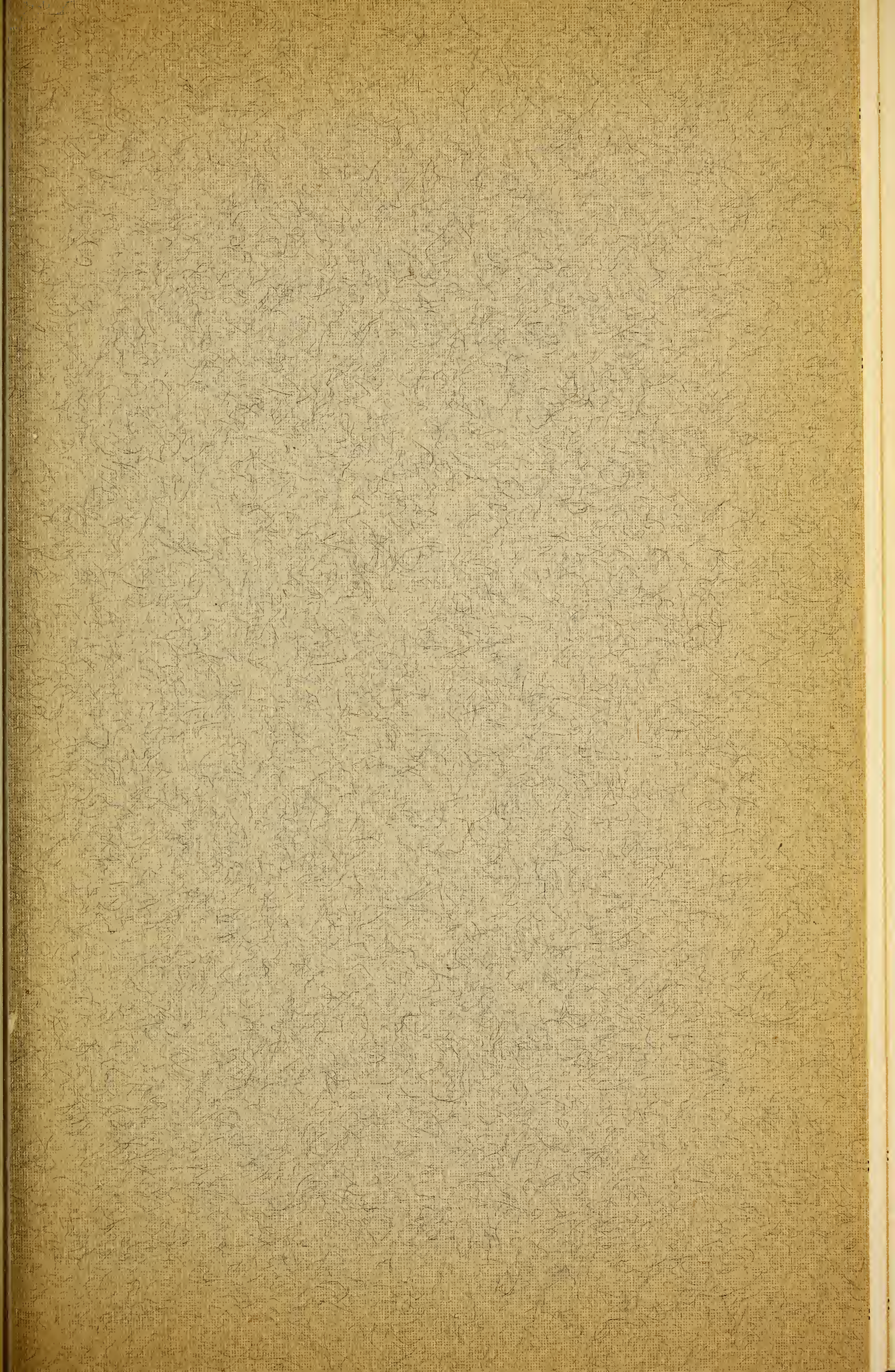
Editor, publisher, owner, Clifton L. Fowler, Blue Springs, Missouri.

Affirmed and subscribed before me this 20th day of March, 1913.

ALMA C. HALL, Notary Public.

My commissioner expires January 24, 1915.







**B**e Sober, be Vigilant; Be-  
cause your Adversary  
the Devil, as a Roaring Lion,  
walketh about, Seeking whom  
He may Devour.

1 Pet. 5:8



# Grace and Truth

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by Jesus  
at

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**Grace and Truth**

**115 E. 31st St.**

**Kansas City, Mo.**





"Pray without ceasing"

Paul



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for

MAY

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1913

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"In everything give thanks"

Paul





**A Bible Study Mag-  
azine for Earnest  
Men and Women  
Everywhere.**



# Grace and Truth

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## OUR PLATFORM

Grace and Truth is a humble witness to the truths of the Word of God. It goes forth to comfort and not to confuse. It seeks to sound a note of warning against the many false teachings of the day, without being controversial. It seeks to declare the truth of God, without reference to human prejudice. The twelve planks of its platform follow:

1. The Bible is verbally inspired.
2. Salvation being by grace, not of works, the Believer is eternally secure.
3. The Believer has two natures.
4. The Believer is called into separation from the world.
5. God distinguishes between standing and state.
6. God distinguishes between salvation and rewards.
7. God distinguishes between Church and Kingdom.
8. The Jews are God's chosen covenant people.
9. God divides man's history into seven ages.
10. Satan is the usurping ruler of this age.
11. The trend of this age is downward.
12. The second coming of the Lord is pre-millennial.

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# Grace and Truth

## EDITORIAL

### *A Warrior for Truth*

**I** SN'T this an imposing title for an organization —“The International Bible Students' Association”? It sounds so good that thousands have been deceived and led astray by the so called Bible teachings held by this association. It must be understood that this association is the child and puppet of Chas. T. Russell, the self-styled “Pastor,” who thoughtfully ornaments the cities and villages through which he passes (as in 1 Pet. 5:8) with lithographed reproductions of his saintly (?) visage, which lithographs are so highly and artistically colored as to cause one of even Jack Johnson's notorious modesty and taste to turn green with envy.

This International Bible Students' Association recently announced a convention at Asheville, N. C. Thank God, in Asheville there is a brother, Robert U. Garrett, who is loyal to God's word and afraid of no man. Although meeting with coldness and indifference from the pastors, Brother Garrett\* attacked Russell and his wicked Millennial Dawn teaching so effectively, through the daily press, that it is quite possible that the “convention” will be indefinitely postponed.

Oh, for a hundred thousand warriors for truth to be stationed one by one in the cities and towns and villages of America, to fearlessly sound the alarm as did Garrett of Asheville against the soul-damning heresies of this present evil age.

\*Copies of these articles can be had by addressing Robert U. Garrett, Asheville, N. C.



## Results

**R**ESULTS! results. results! is the cry of the business man. Show me your results and I'll consider your proposition. May we not make the same demand, concerning such a school as Chicago University? Show us your results, then we'll know where to classify you.

A study in results may be seen from two letters which are given below. We obliterate all names. The first was written August 20, 1905, the second was written December 20, 1910. The writer of the letters is a young man who had yielded his life into the hand of God to preach the word. A period of five years and a little more elapsed between the writing of the two letters. During that time, the young man had finished college and entered Chicago University.

Results! results! results!—just read the letters and the horror of the thing will chill you to the marrow. Results! Yes, here they are. Read the letters and shiver, read them again and cry aloud unto our God to deliver our young men from the awful tide of infidelity, which men are calling “Modern Scholarship” and the “Social Gospel.”

Extract from the first letter written, August 20, 1905.

Do you know how the immortal Moody became so wondrous a soul winner? By a woman's prayer!

Two women prayed for him while he preached each sermon, until invited to their home one day, they told him of it.

Pray for me! said Moody. Why don't you pray for those to whom I speak?



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Because, said the saintly women, you need *power*. (Moody had been getting large numbers together and reaping a few souls, did he need more power?). Then they knelt down and prayed together until there came power, a sweeping overruling desire for souls, and insatiable thirst for men and from that tear-stained face and overwrought soul in after years came the soul-compelling sermons of the king of sermonizing. What man has done man can do (yea, may and must do).

Would it not be grand if we could thus help each other? O to be more self-humbled, self-abandoned! that when I strive to preach, I could tell the matchless story of the bleeding Christ with the power of conviction that I know I would have if Mary, little Mary! were sleeping in a house aflame, and I could help only by crying.

I do not wish to become a fanatic but so abhorrent are the shams of earth and so absorbing is Truth's power over me, that it seems I must count all things but loss—nothing, zero—that I may gain Christ.

Did ever letter breathe more definitely the spirit of living devotion to Jesus Christ? But read on:

Extract from the second letter. Written December 20, 1910.

Five years and four months after the first letter, while a student in Chicago University.

After a prolonged silence you hear at last from us again. Yes, I must begin by mentioning the weather. This is such a happy day, so bright and cool and yet so clear and none too cold. Let me tell you how we will spend it for it is Sunday, you know. Go to church? Well, we meant to, of course, for that is our regular Sunday habit—just as it is that of a number of other inhabitants of this planet. But let me tell you why we did not and what we are going to do.

I did not mean to get on to a religious subject so soon, so will drop it, for awhile at least. Maybe I told you about my work at one of the playground parks of the South Side, parks that are the superior of all similar institutions of the world today. So when I carry full work in the Univer-



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sity and am required to spend eight hours of the park, six days out of each week, you will appreciate that once in a while a fellow feels like lying down and getting a full breath. Yah, that seems almost a religious act, at least one that he owes to himself and society. But we both are well and happy and throbbing with enthusiasm and the joy of life. We feel that we are accomplishing something right along in our school and music work, and at the same time are engaged in a noble and truly useful work in the great and needy city—that of giving to others the same chance to lead a joy-filled life.

So this is why we did not go to church this morning. We are members, contribute regularly, are interested in all of its activities, enjoy its tender and peculiar fellowship and feed our enthusiastic devotion to humanity on the sermons of the pastor—who, by the way, is one of those so-called infidels, higher-critics, false-prophets, etc., that we some times hear of and are warned to shun, a man thoroughly modern, who has just published a book entitled, "The Psychology of Religious Experience," and who, in spite of his unorthodoxy is powerful to arouse a love for morality and devotion to one's fellowman. It is a great treat to mingle with his little company each morning. But this time we were up till one o'clock for the park never closes on Saturday till twelve and we were both so tired that we decided we would spend a little time in our home, some in the out-of-doors and the sunlight, and some writing and communing with our friends and kinsmen.

The letters speak for themselves. The one speaks of a passion for souls—and the things eternal, the other speaks of satisfied and complacent selfishness and of eyes that are blinded to all eternal things; one speaks of "prayer" and "power" and "Christ"; the other speaks of "play grounds" and "morality" and "sunlight"; one reveals a consecrated soul that is flaming with the truth of God, the other shows up a withered mind poisoned with the message of hell.

Results! results! You have them here; hideous, revolting, heart-crushing results!



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## GRACE AND TRUTH.

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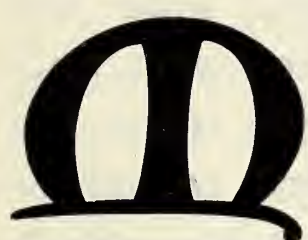
This is what schools of the Chicago University stripe are doing for our preachers today. This drivvling nonsense and sickening bosh about "throbbing enthusiasm" and "giving to others the chance to live a joy-filled life" is the sentimental moonshine which these men are going out to preach to the poor lost souls to whom God hath said: "He that believeth not is condemned all ready, because he hath not believed in the name of the only Begotten Son of God."

Of a truth, "Evil men and Seducers shall wax worse and worse, deceiving and being deceived."

The results plainly tell the story.

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## *Sinlessness*



ANY are teaching that if we will seek the "second blessing" that God will remove the "Adamic nature" and the committing of sin will be impossible. To say that the Bible indorses such teaching is folly.

Nowhere are we led to think that the old wicked nature of man will be removed while we tabernacle in these bodies; but we are plainly taught that the sinful revelations of his presence may be stopped. There is a difference between the old nature and the deeds of the old nature. The difference is the same as exists between the sap of the fruit tree and the fruit. The old nature is the sap; sinful deeds are the fruit. Through the watchfulness of the husbandman, the tree can be prevented from ever bearing fruit, but so long as the tree lives, the sap will flow. The Believer in Christ cannot drive *sin* out, but through Christ which strengthenth him he can stop the *sins*. He cannot live a life of *sinlessness*, but he may live a life of *sinslessness*.

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The Holy Spirit deals with his subject in Ps. 4:4, "Stand in awe, *and sin not!*" Men may say, "We cannot live without the committing of sin, but God's exhortation to His people is "sin not." Again in Ps. 119:11, "Thy Word have I hid in mine heart that I might *not sin* against thee." Once more we see the scriptural ideal for the life of the man of God. This clear teaching is intensified by the testimony of the New Testament writers on the same subject. In Rom. 8:4 we find, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Of a truth, nothing be more clear. God expects every demand of the law, the full orb'd righteousness of the law, to be fulfilled in us. Again the same truth is brought into prominence by the Holy Spirit in 1 John 2:1, "My little children, these things write I unto you that ye *sin not.*" This, then was one of the sweet purposes in the heart of God when He moved upon the prophets and apostles to write unto us—that we might be brought by His Grace to that blessed place where we "sin not."

Our Father, when we see the tender love which thou hast for us in Christ Jesus, and when we catch a glimpse of thy heart's desire that we should daily live, fulfilling the righteousness of the law, our very being cries out, "Lo! I come to do thy will, O God!"

Have thine own way, Lord, have thine own way,  
Thou art the potter, I am the clay,  
Mould me, and make me, after thy will  
While I am waiting, yielded and still.



## *Conviction*

**G**EORGE C. LORIMOR, the former minister of Tremont Temple, lecturer and author, has thrown out an astonishing question in his famous work, "Christianity in the Nineteenth Century." It is a question which would have brought joy to a Voltaire, or Tom Paine, or Ingersoll. It is a question which finds ready echo in every natural heart and is one of the devil's foundation stones for infidelity. We quote it:

How is conviction to be created, if not by proof?

This insidious question is sandwiched down into the heart of a lengthy paragraph, the gist of which is, that the way to bring conviction of sin to lost men is for the saved to demonstrate the power of the gospel by bringing in the millennium at once.

Ah! To what pitiable extremes of folly the most brilliant mind can go when unguided by the testimony of the Word of God. For the Bible tells us of no millennium which is ushered in through the activities of men, be those activities ever so commendable. On the contrary, the millennium of which the Bible so often speaks can only be brought in by that event which is the apex of human history, the second coming of the Lord.

Lorimer's ignoring of God's teaching on the millennium were bad enough, but worse, yea, a thousand-fold worse than the most blatant and rampant post-millennialism is his virtual denial of the convicting work of the Holy Spirit. With an air of assurance that is an insult to the plain testimony of God's word, he inquires:



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If you don't furnish proof, how will you produce conviction? The answer of God's word to this infidel query rings like a clarion note:

And when He (the Holy Sprit) is come He will *convict* the world in respect of sin (Jno. 16:8 R.V.).

How anxious men are to strip the religion of the Lord Jesus Christ of every vestige of the supernatural. With what astounding shamelessness they turn from the clear testimony of God's book, that conviction shall be wrought in the heart of the "world" by the miraculous power of the Holy Spirit, and seek to produce a spurious conviction by vaingloriously exhibiting a trumped-up and bogus millennium of human achievements.

Cannot the ardent and deluded advocates of a man-produced-millennium point to some spot on earth's surface where one can see the beginnings of success? Can they not point to some city, town or village and say: "Look, there is the millennium in embryo!" No, they cannot. After two thousand years of effort since the ascension of the Savior, how much millennium have they on hand at the present time? None, absolutely none!

Ministers of Christ, if the lost and condemned souls all about us must wait until we have proved or demonstrated our gospel by bringing in the Kingdom, before they begin to experience conviction, then they will wait until death overtakes them and they shall be plunged into a Christless eternity. There will be no kingdom till the King comes back.

Let us forsake these wicked theories and go back to an old fashioned dependence upon the miraculous operation of the Holy Spirit in convicting and saving the lost. Let us abandon the seducing spirit of post-



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millennialism and turn to the teaching of the Holy Spirit's power which was once delivered unto the Saints.

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### NOTES

#### *Millennial Dawnism.*

We have received a supply of Dr. I. M. Haldeman's famous tract, "Millennial Dawnism, or the Blasphemous Religion Which Teaches the Annihilation of Jesus Christ." These will be sent out from the office of "Grace and Truth" as long as they last, free of charge. Send for a copy today. This tract is published by our brother, C. C. Cook of New York, and is the one which made Russell, the Santanic high priest, of the wicked Millennial Dawn cult, squirm.

#### *Special Offers.*

Be sure to observe the special offers which are made in this month's issue of Grace and Truth and join with us in a campaign to **double** the subscription list. In as much as Grace and Truth has no agents in the field it is dependent on the loyalty of the Grace and Truth family to enlarge the circulation. How many will you send in this month?

#### *Rich Hill.*

Two weeks ago in Rich Hill, Mo., a band of consecrated young people who stand four square for the truth about Grace and the Pre-Millennial coming of Jesus Christ met to organize a "Grace and Truth" Band. We thank God as these Bible Study Bands increase. May many more of God's "hidden ones" be thus drawn together by the power of the Holy Spirit for the study of the Word of God and prayer. We earnestly suggest that those bands which are now meeting, put aside a portion of each meeting night in which to definitely pray that God shall in His great grace multiply the Grace and Truth Bands.

#### *Requests for Prayer.*

The many requests for prayer are all remembered before the Throne of Grace. We rejoice in the privilege of fellowshiping with the members of the Grace and Truth family in all their sorrows and tribulations and joys. We would also earnestly bespeak the prayers of the readers for all the departments of the work of Grace and Truth.

#### *Gift Subscriptions.*

If you send in money for a subscription for a friend, mark it "Gift Subscription." If a friend entrusts you with the money to send to us kindly let us know of that fact.



# *He Hath Stripped Me*

Job 19, 9.

By Cora Ruby

He hath stripped me—naught remaineth.  
All is loss, the world is chill;  
Idols from my heart have fallen,  
Christ doth now my vision fill.  
Earth's receding glory—go!  
Thou art but an empty show!  
In the dust I lay me low—  
He hath stripped me.

He hath stripped me—naught remaineth.  
No, 'twas not with ruthless hand,  
Seemed not e'en a painful process—  
Can I make thee understand?  
Saw I but His glorious face.  
Naught can ever take His place!  
Just a captive of His grace!  
He hath stripped me.

He hath stripped me—naught remaineth!  
Cast afar my garments all—  
Worthless robes by sin all spotted,  
Garb of slave in Satan's thrall!  
Vile—He plunged me 'neath the flood  
Of the crimson, healing blood;  
Clothed me with the robes of God,  
Then He kissed me!

He hath stripped me—naught remaineth—  
Not a single burden e'en,  
Not a load He doth not carry;  
Not a tear by Him unseen,  
And He wipes them all away!  
Life is now a gladsome day—  
All my night is passed away,  
He hath stripped me!



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He hath stripped me—naught remaineth  
Of the storm that swept my sky,  
But a glorious bow of promise  
And a tender "It is I!"  
Arm of flesh—like broken reed,  
Pleasures now a worthless weed;  
Fetters snapped—my soul is freed!  
He hath stripped me.

He hath stripped me—naught remaineth  
But th' eternal wealth of Him!  
When I met Him—all my famished  
Heart He filled, e'en to the brim.  
There's no time for pleasures vain!  
There's no greed for sordid gain!  
There's no heart for Sodom's plain—  
He hath stripped me!

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### ***Samples.***

To help in the campaign we are making to increase the subscription list send to the Editor the names of those whom you would like to have samples. We will send them.

### ***The Offer.***

Notice our special offer for May on the last pages of this issue.



# *The Trinity*

Elias Newman, Louisville Ky.

[Supt. of Jewish Mission]

**T**HE doctrine of the Trinity is a doctrine that has had the greatest of opposition during the centuries of the church's existence, and today is being attacked by the combined powers of Atheism, Rationalism and Unitarianism.

The New Testament is completely saturated with this doctrine as we know. Some have dared to change such passages as where our Lord in speaking of Himself as the "Son of God," making Christ refer to the Universal Fatherhood of God; but our Lord is called "the only begotten Son of God," making His position unique and exceptional.

Some have gone further and alleged the said passage to be an interpolation or a misconstruction of the Evangelists. Some deny even the authority of the New Testament. The New Testament is not alone in the affirmation of this doctrine, the Old Testament is even stronger in its evidence.

A good many people think that the Old Testament is void of it, and have often said: "Judaism is much older than Christianity, and it does not teach the belief in a Trinity." But as a matter of fact the Jewish people up to the second century, at least, of the Christian era *did* believe in a Trinity of Persons in the God-head, as can be clearly seen by studying the Targums and ancient writings of the Jews from the Babylonian captivity onward.

We shall deal with the subject only in the light of the Old Testament and Rabbinical literature, first of



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all giving a short account of the development of Socinianism or Unitarianism.

The word Trinity (tri-unity) is not strictly a Biblical word, but denotes doctrines contained in the Scriptures. It comes from the Latin word *Trinitas*, which has for its root word *trinus*—three in one. The first time it was ever used was probably by the apologist, Bishop Theophilus of Antioch, in a work written in defense of the doctrine understood by the word Trinity in the Second Century.

The first opponents to the dogma were not Jews, but heretical Christians. Foremost among them was Arius, who made a statement of his belief before the Synod of Alexandria in 321 A. D., and again before the celebrated Council of Nice in 325 A. D., where he was strongly opposed by the saintly and noble Athanasius whose doctrine was adopted as the orthodox, and is known as the Creed of Athanasius. Arius died in 336 A. D.

Mohammed appeared in the sixth century and took a good deal from both Judaism and Christianity to make his Koran. One of his chief doctrines is the Unity of God. "There is no God, but God, and Mohammed is the prophet of God" is practically the creed of Mohammedanism. To the first part of it, we as Christians could subscribe.

The first Jew of any note to teach the Unity of God was the great rabbi and philosopher, Moses Maimonides, born 1131—died 1204—who composed the thirteen articles of the Jewish faith now used. He wrote in Art. 2: "I believe with perfect faith that the creator, blessed be his name, is a Unity, and that there is no unity in any manner like unto His; and that He alone is our God, who was, is and ever shall be." He was probably the first



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Jew who was so clearly in favor of a Unity in the god-head.

Lallius Socinus, born 1525, in Sienna, Italy, and his nephew, Faustus, born in 1535, are the fathers of Unitarianism. The nephew received his tenets from the uncle, who at his death left him his works, some of them unfinished and later finished by Faustus. Their doctrines were those adopted from Arius developed and extended. They were both strongly opposed by the Romish and Protestant churches. For a time Faustus remained in Holland, where he was able to teach his heretical doctrines. The followers of Socinus are no longer known as Socinians, at least, in this country; but are called Unitarians. Another one of their champions was the late Channing, who was a philosopher, but their strongest defender in Great Britain was Joseph Priestley, born in 1733, at a little place near Leeds in Yorkshire. He was a well known preacher, philosopher and chemist in Yorkshire.

At present those holding Unitarian views are very much divided, some holding a good many orthodox views, while others verge on infidelity and skepticism.

The Old Testament scriptures are full of proofs of the doctrine known as the Trinity. It would take up a good deal more time if we were to deal with the subject from the New Testament as well. We will confine ourselves only to what the Old Testament and the rabbis have to say, leaving the New Testament and the Fathers for another time. We cannot do better at this stage than to quote Rabbi Simeon ben Jochai "How can they (the three) be one? And they verily one, because we call them one? How three can be one, can only be known through the revelation of the Holy Spirit." (Sohar, Vol. II, verse 22, page 43—Amsterdam).



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Our references outside the Old Testament will be taken from Rabbis Simeon ben Jochai, Eliezer, his son; the Sohar, written by them; Onkelos, who wrote about or soon after the Babylonian Captivity, who also translated the Pentateuch into Chaldaic and paraphrased certain passages (this translation is called the Targum. This Targum is held in the highest veneration and reverence by the Jews, and is even falsely considered by some of them to be equally with the law inspired); and Jonathan ben Uziel, who was the disciple of Hillel, the great, and wrote long before the destruction of the Temple; and from others.

### *Plurality of Persons.*

If we turn to Gen. 1:1 we read: "In the beginning God created the heavens and the earth." The Word for God is *Elohim*, and literally translated it is ***Gods***. Some would come to the hasty conclusion that this was the pluralis excellencia or majestatus (majestic plural); but we see further the word ***Elohim*** is plural in form but is joined with a singular verk ***bara***, "He created"—not ***they*** created. Only when referring to heathen detities is it joined with a plural verb, as in the case of Exodus 32:4: "These are thy gods, O Israel, which brought thee up out of the land of Egypt." ***Elohecho*** (thy gods) ***Heelooch*** (which brought). In Gen. 1:26: "And *Elohim* (plural) He said—***vayomer*** (singular)—let ***us*** make man in ***our image***, according to ***our*** likeness."

We see the plural and the singular together again in Gen. 11:7. After the flood the people set about building a tower. ***Vayomer Jehovah*** (Jehovah said) in the singular "Let ***us*** go down and let ***us*** confound their language." ***Us*** is plural again. By studying other passages we see clearly that the Old Testament teaches the plurality of Persons in the Godhead. We will take



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a few examples, where we see clearly that neither Kings, nor great people under the old covenant, nor ancients at all ever used or knew anything about the pluralis majestatus. (Ancient classics are practically free from its use; e. g., Caesar's use of the "ego" (I) in all his commands and proclamations).

In Gen. 29:26-27, Laban is first speaking in the plural (of himself and his people) but when he speaks of himself, he uses the singular. In Gen. 31:26-31 we see further that Laban, a great man, a chief, uses only the singular when speaking of himself. Again in 1 Kings 12:9 we hear King Rehoboam speaking: "What counsel give **ye** that **we** may answer this people who have spoken to **me**?" **We**, that is, the king and his counselors. Of himself alone he uses the singular pronoun "me." As noted above, if we search the oldest writings of Greece and Rome we may also notice the absence of the majestic plural.

In Deut. 6:4 we read: "Hear, O Israel, the Lord our God is one Lord." No doubt many sermons have been preached by poor, ignorant, illiterate Unitarian ministers on the Unity of God, from this text. When, if they had known only the slightest bit of Hebrew, they would never have committed such an error. The Jewish Rabbis of today also make this great blunder because they read the scriptures superficially, they do not go beyond the surface. This text that we have just noted translated literally would be, "Hear, O Isreal, Jehovah our **Gods** is one Jehovah." The Sohar, writing of this text, says that it teaches a Trinity, the name of God occurring three times. We in our way of interpreting the scriptures, would not come to this conclusion. What we would and have come to is that it teaches the plurality in unity. The word "one" used here in the Hebrew



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is *Echad*, a compound word coming from the word *yachad* (to unite), as used in Num. 13:23, the bunch or cluster of grapes—*one* cluster. Again in Judges 20:1, 8, 11 “Congregation gathered as *one* man.” “All the people as *one* man.” “All the men of Israel knit together as *one* man.” Always the word is “Echad.”

The word “Yacheed” is the word meaning one in the absolute sense. It comes about twelve times in all, in the Old Testament; but never once to express the unity of God. It is used in Gen. 22:2, 12, 16 (yacheedcha) “thine *only one*.” Our Lord is the Son of God in this absolute sense in John 3:16.

### *The Plurality Is a Tri-Unity.*

If we turn again to Isaiah 63:7-10, we see that the plurality consists of three distinct persons, each doing a different work. The prophet speaks of the loving kindness and goodness of God, Jehovah who in the person of the “angel of His presence” is their Savior and Redeemer. The Holy Spirit is then mentioned as being vexed and rebelled against. Here we have as clear as possible the three persons of the Trinity.

The almighty Creator and Governor of the universe, Jehovah the God of Israel, cannot be described in His plurality and personality as loving Father, or understood except as He has revealed Himself through His Son, and as They have revealed Themselves through the Holy Spirit. Under the old covenant we see (we put it reverently) God on one occasion trying to explain Himself to the people of Israel. He begins by saying: “I am,” but gets no further than “that I AM.” The infinity and magnitude of the Father is too supreme to be described or explained beyond the revelation through the other two persons of the godhead. There is no law in the universe which God is not above, whether



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mathematical, physical or logical. Neither has there ever been produced an analogy which can define the mystery of the Trinity.

We may contemplate upon it in conjunction with creation and redemption. Right on the first page of the scriptures in the history of creation the "I AM" of God resolves itself in "we," to a plurality of persons as we have already seen; and through the entire history of divine manifestation the plurality of persons appears over and over again till the Trinity bursts forth again with great clearness just at the beginning of the second creation, the redemption, namely, at the baptism of Christ in Jordan. The Father is certainly a person when He from His own supreme power can say "I AM." When the Son speaks and acts in His name and in His own plentitude of power, it is without doubt God in the entire fullness of the godhead that speaks and acts; and where the Holy Spirit beams forth and works with His illuminating power, it is unquestionably God in the entire fullness of the godhead who speaks, enlightens and works. As Luther rightly puts it: "No one has the true God unless he possess these three, the Father, the Son and the Holy Ghost; and again that he who has the Son, has in him the entire godhead, namely the Father and the Holy Spirit, and he who obeys the voice of the Holy Ghost and is enlightened by the Holy Spirit has the full and entire knowledge of God without which there is no apprehension of God. Neither of those Persons is by Himself entire God—for neither of the three persons is God by Himself alone; where the Son is there is also the Father (Jno. 8:16), and where the Spirit is, there both the Father and the Son make their abode" (Jno. 14:23).



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“Although there are so many persons united in unity yet each person is a verity (a true one). What one does that does the other also” (Sohar Vol. II, page 43—Amsterdam). Rabbi Simeon ben Jochai in the Sohar, Vol. III, page 288—Amsterdam edition, says: “‘But the path of the just is as the shining light’ (Prov 4:18), and on this account it is written Isaiah 58:14 ‘then thou shalt delight thyself in the Lord.’ Who is that path, from which all paths derive their light, and upon which the lesser lights depend? It is the Ancient One (Dan. 7:13) the cause of all causes (the primitive cause) that exalted crown through whom all diadems and crowns exist. Everything that is light receives its light from Him, and is made to shine through Him, and He is the highest and hidden light which cannot be known. The Ancient Holy One is revealed with three heads which are united into one, and that head is thrice exalted. The Ancient Holy One is described as being three; it is because the other lights emanating from Him are included in the three. Yet the Ancient One is described as being two (Dan. 7:13). The two are found in the Ancient One, He is the Crown of all that is exalted; the chief of the chief so exalted that He cannot be known to perfection, thus the other shining ones are two complete ones. Yet is the Ancient Holy described and complete as one, and he is one positively one; thus are the other lights united and glorified in one, because they are one.” Rabbi Eliezer Hakkalir on Gen. 1:1 in Sephor Yatziro, page 28—Mantua ed., says: “When God created the world He created it through the Sephiroth, namely through Sepher, Sapher and Vesaphur, by which the three Beings are meant.’

Again, Rabbi Simeon ben Jochai, in the Sohar, Vol.



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III, page 26, speaks of the Trinity as the three spirits. He says: "Thus are the three spirits united in one, the spirit which is downward who is called the Holy Spirit, the spirit which is the middle pillar who is called the spirit of wisdom and understanding, also called the spirit below. The upper spirit is hidden in secret; in Him are existing all the holy spirits (the holy spirit and the middle pillar) and all that is light." The Cabalists used to prove the Trinity from the letter "shin" the initial letter of the word "shaddai" (almighty). There are three heads in this letter, three pillars, but all three are united into one.

### *The Second Person.*

Now shall we see what the Old Testament and the old rabbinical writings say about the second person of the Trinity, and whether He is at all mentioned. We first come to the name "Malech Jehovah" (angel of Jehovah). This Person appeared to Abraham, Isaac, Jacob, Moses, led the children of Israel through the wilderness by a cloud and a pillar of fire, spake to Moses, and revealed Himself to the prophets. Some instances: Gen. 22:11. Here the angel of Jehovah prevents Abraham from offering up his son and calls himself Jehovah. In Gen. 31:11-13 the angel appears to Jacob and is called the angel of God and the God of Bethel. In Isaiah the Second Person is also called the Angel of His presence or His face. Then there is the mention of the Angel of the Covenant in Exodus 23:20-21.

Rabbi Mair ben Gabai, writing on Gen. 48:15 in the *Avoudeth Hakodesh* (part III, page 95, Lemberg edition) says: "The truth that this angel is not one of those created intelligences is corroborated through the words 'bless the lads.' Be it far from our holy Patri-



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arch (peace be upon him) that he should have sought a blessing for his children from a created angel, because no blessing may be sought except from Him who has the power and authority to bless and that is he who alone is the one blessed. Whoever seeks a blessing from any other, has no God." Again he says in his work (part IV, page 189): "We may say even more (as Rabbi Jochanen agrees with me) that the ten commandments have not come only through the mediator (Moses) according to the literal meaning of the scriptures. It was the *Angel* whom the patriarch Jacob makes mention of, which angel is not one of the created intelligences but the Angel, the Redeemer, of whom it is written (Exodus 14:9) "The Angel removed"—and this Angel is God. He it is who made Israel to hear the ten commandments as it is written (Ex. 20:1) "And God spake all these words." Rabbi Simeon ben Jochai in the Sohar calls this Angel "the Redeemer of the Lord."

Another name which the Rabbis have given to the Second Person of the Trinity is the "Memra" (the Word of Jehovah); and in their paraphrases often mention this name. It is equivalent to the "Logos" of John's gospel. The Rabbis also call the Second Person of the Trinity the "Metatron," who is the Angel of Jehovah, the Redeemer, the Shekinah and glory of God.

Still another name the Old Testament and the Rabbis give the Second Person of the Trinity is the "Son of God" (Psa. 2:7, 12). The Takooe Hasohar, Chap. 67, page 130, says: "There is a perfect man if a man He is who is an Angel. This Angel is Metatron, the keeper of Israel; He is a man in the image of the Holy One, blessed be He, who is an emanation from Him (God), yea He the Metatron is Jehovah; of Him



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cannot be said 'He is created, formed or made. But He is the emanation from God.' ”

Rabbi Simeon ben Jochai says the Son of God is the middle light of the three great lights. The same Rabbi thinks that Prov. 8:14 the wisdom and understanding refers to the Son of God. Again Isaiah speaks of the Son of God in the ninth chapter and sixth verse. Jeremiah calls Him “Jehovah Tzithkenu” (Jehovah our Righteousness. And Zechariah calls Him “Zemach” (branch).

To go through the whole of the names of Christ, the Second Person of the Trinity, and quote what the Rabbis have said would fill volumes. Some think that the titles we give to Christ are modern, and especially the claim of “Son of God.” Some look upon it as a new thought, but it is a title that was always associated with Messiah. The Jews never objected to the name “Son of God,” but only rejected Christ’s claim to it.

### *The Third Person.*

We come now to consider the Third Person of the Trinity, the Holy Spirit, who proceeds from the Father and the Son. Some think that He is only an *influence* and not a Person. Light and heat are influences and can be quenched and extinguished, but we cannot grieve or vex either light or heat. In Isaiah 63:10 we see that the Holy Spirit can be grieved and vexed. He is therefore a *Person* and not an influence.

Psa. 139:7-10 attributes all the divine attributes to the Holy Spirit—Omnipotence, Omnipresence, Omniscience.

The Sepher Yatzira, pages 49, 50—Mantua ed., says: “Blessed be the name of the living God, of Him who liveth forever. By voice (wind) is revealed the Holy



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Spirit—Spirit of Spirit, by whom God created and hewed out the world.”

Rabbi Bartarelli says of this: “Spirit of Spirit, explanation Spirit of the Holy Spirit, by which the author of Sefhor Yatzira means to say: ‘The Spirit who proceeds from the Spirit, the living God. This is the Second Spirit, through whom were created the heavens and the earth,’ ”

Rabbi Simeon ben Jochai says: “The Spirit of God is the Holy Spirit, who proceeds from the living God, and this Spirit moved upon the face of the water.”

Rabbi Eliezer ben Hyrkon, a disciple of Gamaliel who lived A. D. 72, quotes from Rabbi Pinehas where he comments on Ezekiel 37, and says it is the Holy Spirit speaking to the prophet, and calls him Lord God, the God of the Universe.

The Passover as kept by the Jews today though altered and mutilated largely, still has much that contains a great deal of the beautiful. There is a part of the ceremony that I wish here to speak of which illustrates the Trinity. During the service three unleavened cakes are taken and wrapped in a napkin. Later on one of these is taken (the middle one) and broken into pieces, and hidden under the cushions on which they recline. At the end of the service they find these pieces and all partake of it. Whether in the time of Jesus it was so celebrated or not we do not know, but it must have been introduced shortly after His death—perhaps by a secret believer. This illustrated very beautifully the Christian doctrine of the Trinity. Never is the first or last cake broken but always the center one. It was the Second Person of the Trinity that was broken, and today to Israel as a nation He is hidden or lost,



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but they are to find Him and all partake of Him. He gave His body to be broken for them.

I think we see clearly that the Old Testament and the ancient Rabbis teach a Trinity of Persons in the Godhead, and that the modern Jews have learned a good deal of false theology from their Christian neighbors with whom they have been living and holding communion—theology not contained in their scriptures and being far from the doctrine of the ancient Rabbis who unlike their modern followers still searched the scriptures.

May we who are in the Truth remain steadfast in it and hold fast till He come, who will and must come with our sure reward saying: "Well done, good and faithful servant."

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### *The Offer.*

Notice our special offer for May on the last pages of this issue.



Rejoice evermore.

2 Thess. 5:16



# *How I Became a Pre-millennialist*

By Rev James H. Brookes D. D.

**F**RIENDS have asked me to print the story of my conversion to premillennial truth. During the first years of my ministry, the subject had never occupied my attention.

There was a vague and indefinite idea in my mind that after a long interval, probably many thousands of years, there would be a general resurrection and a general judgment; but even then there was no thought of our Lord's personal return to the earth. It was supposed that at some place, perhaps in the air, all would together or one by one, hear the sentence that must fix their eternal destiny. Apart from this, no sermon had ever been preached in my hearing about the coming of the Lord. No allusion was ever made to it in the course of my imperfect theological training. No book concerning it had ever been read. In my boyhood people had heard, even in the distant and obscure part of the South, where my mother lived, that Mr. Miller of New England had fixed upon the day of Christ's appearing, and it caused considerable excitement. But the day passed without any unusual occurrence, and those who looked for His coming were regarded as "cranks," if not actually crazy.

The Theological and Literary Journal, edited by Mr. D. N. Lord of New York, was taken, but his articles on eschatology were skipped in reading. In fact, the entire theme was utterly distasteful to me, and even offensive. My eyes were closed, and my heart sealed, to the plain testimonies of God's Word, and the plain references to the Second Coming were either passed over, or at least they made no impression whatever. At last a



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morning came when it was necessary to read the Book of Revelation in family worship. It has always been my habit to assemble the members of my household immediately after breakfast for reading the Scriptures and prayer, each one reading a verse in turn. On that particular morning, discovering that the Book of Revelation was before us, some other place in the Bible was found, and when the family went out of the study, the question was put to my conscience and heart, "Why did you omit the last book God has given us?" The reply made to myself was, "Because I do not understand it. The book is so full of strange beasts and mysterious symbols, it does me no good." But did God make a mistake in putting that Book into the Canon of Sacred Scripture? That it had a right there was as clear as the inspiration of John's Gospel or the Epistle to the Romans, and after all, might it not be my fault that it was so meaningless?

Convicted and condemned at the bar of my own conscience I opened the book and read it straight through at a single sitting. My mind was engaged and interested in an unusual degree, and my attention was arrested by a statement in the very beginning: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1:3). It struck me that the Holy Ghost had said nothing about understanding it; but, "Blessed is he that readeth."

Enough was known about the prophecies in general to remember that the Book of Daniel and the Book of Revelation bear a close resemblance to each other; and so the former book was read with intense interest, and then the latter book again, at one time, and in an hour or two. It was seen that in Daniel the Spirit of God ex-



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plains some of the symbols, as the great image of Nebuchadnezzar and the four wild beasts, representing the four mighty world powers. This gave a little light upon my pathway through the Book of Revelation.

Then it occurred to me to commence with the Old Testament Prophets and the whole of the New Testament, with a lead pencil in my hand, marking every passage and verse that bears upon the future of the church and the world. That there were many other prophecies, before reaching the Book of Isaiah, was unknown to me in my ignorance, but the four Greater Prophets, and the twelve Minor Prophets, together with the entire New Testament, were carefully and prayerfully perused. Probably a month passed in the investigation, and not a single human book, nor comment, nor exposition of any sort was touched.

Having gathered up the marked passage and brought them together, three conclusions were definitely reached. First, Jesus Christ is coming back to this world as truly, bodily, visibly, personally as that He was born in Bethlehem of Judea. Second, things shall not always remain as they are now; but "nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4). "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid" (Isaiah 9:6). "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Isaiah 33:24). "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). Third, this glorious change shall not precede, but succeed, that personal coming.

This was many years ago, and the conclusions then reached have been deepened by every day's study of the



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Word of God, and by the actual condition then and now of the church and the world. It has made me a lonely man, but it has been an unspeakable blessing to my soul, especially in times of sore affliction and discouragement. It has uprooted selfish ambition and a desire for human applause, and caused me to aim at least in bearing true testimony for our now rejected Lord, with a longing to be well pleasing to Him at His coming. Especially does "that blessed hope" throw a gleam of glory upon the graves of my beloved dead. It frets me no longer because many of my dear brethren cannot see this precious truth, which shines like the sun at noonday from the Word of God, and which is a veritable key to unlock the meaning of the Scripture. John the Baptist was a faithful witness when he said, "A man can receive nothing, except it be given him from heaven" (John 3:27). God forbid that a poor sinner should judge them, for to their own Master they stand or fall.

This testimony of a personal experience was published by sound old Dr. Brookes years ago in his magazine, "The Truth." We reprint it with the prayer that God may use it in leading others to see the truth concerning our Lord's return.—Editor.



# *The Spirit of the Last Days*

By Frank S. Weston

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures, more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

**A** VERY dispensation of God's dealings with man proclaims its own incompleteness, and points the believer onward to the glory that should follow. Abraham, Moses, Isaiah, Daniel, and Malachi looked forward. When Jesus Himself came, bringing salvation, He bade the people of God look to a future manifestation of Himself, when their joy would be full. "Look forward" is still the watchword of the people of God. Not yet is the victory complete; not yet is all righteousness and peace.

"We see not yet all things beneath His feet,  
Not yet, not yet!  
No cooling hand has quenched earth's fever heat as yet.  
Still by the couch of pain our watch we keep,  
And still the children die, the mothers weep.  
Beyond our loving care how many loved ones sleep.

"Not yet is right victorious o'er the wrong,  
Not yet, not yet!  
And louder moans earth's grief than swells her song as yet.  
And laughter breaks in tears on every hand,  
And haunting sorrow broods o'er sea and land.  
So many wounded fall, so few triumphant stand."

Satan is working. In the passage before us, we have the last day conditions he will be allowed to produce.

He will persuade men to look only at the things that are seen, and concern themselves only with temporal matters. He did this in olden time. It was this



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absorption in things present that reconciled Cain to his exclusion from the presence of God. It was this that brought the Flood upon this world in the days of Noah. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark." God and eternal things had no place (Job 22:15-18).

It was this which condemned the cities of the plain; and the great judgments coming on the earth will be owing to the prevalence of the same spirit. As it was in the days of Noah and Lot, even thus shall it be when the Son of Man is revealed.

Here in 2 Tim. 3:15, we have pointed out *the spirit* which will characterize the last days.

Observe the apostle is describing a particular era—the *last days*. He does this in a few, brief sentences, every word of which is expressive of some one feature; and taken together they set before us what it is that makes the last days perilous for the people of God.

The first and basal characteristic of men in the last days is the spirit of self-exaltation, *φιλαντοι*. Self is made the pivot on which all their conduct turns.

It may be intellectual self, sensual self, or righteous self, according to the differing spirit of men; but self is what they love.

All the other things here enumerated grow out of this self-love.

Because of this come boastfulness, *αλαζονες*, high-mindedness, *υπερηφανοι*, and vainglory, *τετυφωμενοι*, vaunting as to what they and their principles have done for mankind.

This inordinate love of self, of course, leads to corresponding contempt for and detraction of others. Then follows contempt for obligations contracted with others,



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γυνευσιν : the relations of husband and wife, parent and child, master and servant.

This self-exaltation affects conduct. God is put in the background. But still a form of religion is preserved. The expression "form of godliness," *εὐσεβείας*, has a wide meaning—much like our word devotion. In Acts 17:23, the cognate word is used for the worship of the unknown God. A professed regard for religion, largely sentimental, is what seems indicated. It is in reality opposed to the true faith, for it is compared to Jannes and Jambres, the opposers of Moses.

Is there any condition present to meet these words? It seems to me we have in our day a striking fulfillment of these words.

*The whole system of modern life is based upon a deification of self.* Man is everything; God is nothing. All matters of conduct are settled by the standard of man's judgment. Every man's moral sense is really made the supreme judge of right and wrong. In earlier days, the standard of righteousness was the Bible. It was regarded as the Word of God, and the ultimate source of authority. Its pronouncements settled all questions of faith and conduct. To that Word all bowed. It is not so now.

*Man* claims to be the ultimate authority. He must decide. A writer who has largely influenced our day says: "No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to this or that. The only right is what is after my constitution; the only wrong, what is against it."

"*Moral Consciousness*" is taken as the test whereby to assay the pure words of God. All that does not accord with it is dross.

In this way men get rid of the doctrine of the



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atonement, the wrath of God, and the judgment. This moral self is exalted.

*Intellectual self is exalted.* Great pride is taken in the intellectual faculties of man, and the discoveries he has made in the last century. Exulting in the light of science, men arrogate to themselves a state of independence from God's Word. They make their own natural powers and knowledge the standard to measure what is possible and what is not. Because they have no experience of miracles, they deny their possibility. And because nature has laws, they make laws to exclude the Lawgiver. Peter said they would do this in the last days (2 Peter 3:3-5).

The language of the apostle leads us to anticipate that the greatest resistance to the truth will arise from those who bear the Christian name. And this is a present fact. The worst foes of the Bible (the truth of God) are men nominally Christian. The old infidelity of centuries ago is powerless. Now those who take the name of Christian are pulling down all that is peculiarly Christian.

At a congress of ministers held in Detroit a few years ago, Dr. Howard Osgood asked permission to read extracts which expressed the conclusions of higher criticism. When he finished reading, he asked: "Do these rightly express your views?" There was an affirmative answer. "Well, gentlemen," he replied, "the extracts which I have read are from Tom Paine's 'Age of Reason.'"

Prof. George Jackson, in a Toronto address, said:

"It is a significant fact that neither Chas. Bradlaugh nor Colonel Ingersoll has had any successor. And it is safe to predict they never will. And why?—Because our changed methods of interpretation have robbed them of the miserable wares which formed their whole stock in trade."



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Referring to this statement, Dr. J. S. Ross says: "Why should a Colonel Ingersoll waste his time preaching Genesis a myth when Professor Jackson and others are doing the work more effectually?"

William P. Hall says: "The propaganda of unbelief has been adopted, and is now being pushed by ministers and theological professors."

Men put new and strange meanings into old statements, and thus promulgate a religion: but it is not God's.

This form of godliness has no power. An English editor and writer says: "Many of our largest churches are merely ecclesiastical clubs, where man is worshipped and honored, and where Jesus Christ is almost wholly out of consideration."



"Quench not the Spirit."

Paul



# *Suggestions as to the Interpretation of the Scriptures*

By the Late Dr. F. L. Chapell

**R**

EMEMBER that the Holy Spirit (and not the various writers) is the author of the Scriptures (2 Peter 1:20, 21), and that as he dwells in you, he will assist you in the understanding of them (John 14:26), so that you need not only mental, but also spiritual qualifications for their interpretations (1 Peter 1:10-13).

2. Remember that the Bible is a comprehensive book, extending from the beginning of the old creation to the completion of the new, and that thus it pertains to the race as well as to the individual, and points out especially sin and redemption.

3. Remember that the work of redemption is carried out by different dispensations and peoples, and that different Scriptures refer differently to these. Thus, for example, Isaiah 60 evidently refers to Israel in the coming age while Ephesians 1 refers to the church, partly to her earnestness in this age, and partly to her fullness in the age to come. Note here also what of Old Testament prophecy pertains to each of the two advents.

4. Remember that Christ is the one by whom this work is carried out, and that therefore He is seen in all the Scriptures (Luke 24:27). Remember also that Christ and the church are one.

5. Remember also that there is one especially prominent time called "the day of the Lord" or "that day" which is continually looked forward to as a day of accomplishment for which previous dispensations are a needed preparation (Isa. 2:11, 12; Jer. 46:10; Ezek. 7:10; Hosea 2:16, 18, 21; Joel 1:15).



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6. Take the plain, literal sense of words and phrases, unless there is evident reason for regarding them figurative. As some one has tersely put it, "When the plain sense makes good sense, seek no other sense." Thus when David in 1 Sam. 17:36, says that he slew a lion, believe that it was a real lion, and not the figurative Lion of his tribe that he had reference to.

7. When it is evident that a word or phrase is figurative, don't try to make it literal; thus, when the elder says to John, in Rev. 5:5 that "the Lion of the tribe of Judah hath prevailed to open the book," don't imagine that the tribe of Judah kept a trained lion which had been taught the trick of opening books.

8. Remember that the Scriptures sometimes use words in a distinctive sense. Thus the word mystery, in the Scriptures, signifies not merely that which is hard to be understood, but especially that which is hidden or wrapped up in germ for a time, but which is ultimately to be revealed or developed. See Rom. 16:25, and thus interpret the word in 2 Thess. 2:7, and 1 Tim. 3:16, and elsewhere. Notice also how words pass from a general to a special meaning; e. g., apostle, one sent; deacon, or servant; resurrection, or rising up; ascension, or going up; baptism, or immersion, in the name of the Father, the Son, and the Holy Ghost.

9. In dealing with words or phrases, always have respect to the context or setting, or the general subject of discourse (Rom. 8:26); e. g., when Stephen, in Acts 7:2, uses the word "glory" in the very beginning of his discourse, notice that a shining or glory was visible on his face, and that he was discoursing of the proper residence of the Divine presence or glory.

10. Always compare Scripture with Scripture, especially noting the interpretation found in the later



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Scriptures of passages in the earlier; e. g., compare Acts 2:25-31 with Psalms 16:8-11. Notice also, whether these later interpretations are complete, or only partial expositions( or in the case of prophecy, fulfillments) of the former. Compare Acts 2:16-21 with Joel 2:28 to 3:2.

11. Remember that the Scriptures are manifold, and thus have often more than one application; e. g., see how the non-breaking of bones is applied in Exodus 12:46; John 19:36; Psalms 34:20. This is a very important principle often overlooked. Thus Daniel 9:24-27, so very differently interpreted, may have a twofold application. So also the phrase "Servant of the Lord," in Isaiah.

12. Have respect generally, but not too servilely, to the standard symbolism of Scripture, of which the following are some of the main examples:

a. Women, chaste and unchaste, represent people on the earth, faithful and unfaithful. (See Rev. 12; Ezek. 16 and 23).

b. Wild beasts represent nations hostile to God's people. (Dan. 7; Rev. 13).

c. Domestic animals—men or nations favorable to God's cause (Dan. 8).

d. Trees—men or nations in their own might and pride (Dan. 4; Ezek. 31).

e. Birds—evil spirits (Matthew 13:4, 19; Rev. 18:2, etc.).

f. Waters represent unorganized or restless humanity (Dan. 7:2; Rev. 17:15).

These are to be generally regarded, and yet there are notable exceptions; as where the lion represents the risen, victorious Christ, and the dove is the well-known symbol of the Holy Spirit.



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13. Have respect to spiritually-minded and scholarly commentators. Because there are some commentators who are not to be heeded on account of their rationalistic tendencies, there is no reason that all should be discarded.

14. Do not be over-hasty in forming opinions on difficult passages, but meditate on them (Luke 2:19). Time is an important element in study. One reason why we should heed the commentators of the leisurely past is because we are so pressed and hurried.

15. Don't be ashamed to acknowledge that there are some things in Scripture that cannot be fully known in the present age (1 Cor. 13:9-12).

### ***The Offer.***

Notice our special offer for May on the last pages of this issue.



# Truth in Type

Conducted by  
Aaron Schlessman

## THE BURNT OFFERING A TYPE OF CHRIST.

### *The Burnt Offering.*

1. There is a man. "If any man of you bring an offering." He is the offerer. Lev. 1:2.
2. The priests were Aaron's sons. Lev. 1:7, 8.
3. There is a victim, the offering. Lev. 1:3, 9.
4. The offering is for atonement to bring about acceptance. Lev. 1:4.
5. The offerer's hand is to be laid on the head of the offering—identification. Lev. 1:4.
6. The priest shall burn the whole offering. Lev. 1:9.
7. There were different grades of offerings, herds, flocks, birds. Lev. 1:3, 10, 14.

### *Christ.*

1. Christ, the man, is the offerer. Jno. 10:17.  
Heb. 9:14.
2. The priest is Christ. Heb. 9:11, 12.
3. Christ is the victim, the offering. Eph. 5:2.  
I Pet. 1:19.
4. Christ, the offering, must present himself to God for acceptance. Phil. 2:6-8.  
Eph. 5:2.  
Jno. 10:18.
5. The believer is identified with Christ. Col. 3:4.  
Eph. 1:6.  
I Cor. 6:17.  
I Jno. 4:17.  
I Cor. 12:27.
6. Christ's whole life was devoted to god. Heb. 10:7.
7. Christ is differently apprehended by different men. Heb. 5:12-14.

### *The Burnt or Ascending Offering Typical of Christ.*

The ground of acceptance is stated in the Burnt Offering. Leviticus, chapter 1, presents man as utterly worthless in himself, without anything of his own to recommend him to God; he needs, therefore, to be identified with One who is altogether worthy, and an object of Divine favor, that he might be accepted in God's beloved. In coming to the cross as sinners for pardon and salvation, we can but say, "Nothing in my



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hand I bring"; but in drawing nigh to God, the object of worship, the Divine statute is, "None shall appear before me empty" (Ezek. 23:15).

In the study of the Burnt Offering, there are seven simple, definite points which are fulfilled in the great anti-type.

First, there is a man. "If any man of you bring an offering" (Lev. 1:2). He is the offerer, who brings an offering unto God for acceptance. In drawing nigh to God, the object of worship, none shall appear before Him empty (Ex. 23:15). In the anti-type, Christ, the man, is the offerer. "How . . . Christ, who through the eternal Spirit *offered Himself* . . . to God" (Heb. 9:14). "Therefore doth my Father love me, because I lay down my life" (Jno. 10:17). Christ came not empty before God, but offered Himself.

There were the priests, Aaron's sons. "And the sons of Aaron, the priest, shall put fire upon the altar, . . . And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar" (Lev. 1:7, 8). Thus the priests arranged the altar and placed the parts of the offering for the burnt sacrifice. In the anti-type Christ Himself is the priest. "Christ Himself being come an high priest . . . by His own blood He entered once into the holy place, having obtained eternal redemption for us" (Heb. 9:11, 12).

A victim, the offering, is provided. "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation of the Lord. And the priests shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord" (Lev. 1:3, 9). Christ is



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the true victim, the true offering. "Christ also loved us and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor" (Eph. 5:2). He was the "Lamb without blemish and without spot" (1 Pet. 1:19).

The offering is for atonement to bring about acceptance. "He shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make an atonement" (Lev. 1:4). In the expression "It shall be accepted," the word "shall" in the original is not in the future tense, but it is expressive of decision and certainty. The offering shall be accepted for him. So Christ must present Himself to God for acceptance. "He was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). It is not the sin-bearing aspect that we see of Christ here. He is the perfect man. He is the One that pleases God. He is the One "who thought not the being on an equality with God, a thing to be grasped, but emptied Himself, taking the form of a servant." He is "the sacrifice to God for a sweet smelling savor" (Eph. 5:2). This is not the judgment of God poured out upon Him as the accursed One; it is not His "being made sin for us," but it is His offering up of Himself as the whole Burnt Offering, the ascending offering. Here Christ is pleasing to God. If you become pleasing to God, it is by way of the One who was a "sweet smelling savor." His life is offered here voluntarily. "No man taketh it from me, but I lay it down of myself" (Jno. 10:18). This is Christ as a burnt offering, not as the sin-offering. This "sweet smelling savor" offering is not for us, but for God.

J. R.. Caldwell says: The very word used for



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“burnt” in the burnt offering is not the same in the Hebrew as the word used for “burnt” in the sin offering. In the sin offering, it was burnt in “judgment fire”; but the burnt offering ascended unto God in “incense fire.” The term “sweet savor” was not applicable to the sin offering as burnt without the camp, but is perfectly applicable to the burnt offering as wholly consumed upon the altar. The believer is pleasing to God only as he is “accepted in the Beloved.”

The offerer’s hand is to be laid on the head of the offering. “He shall put his hand upon the head of the burnt offering and it shall be accepted for him to make an atonement for him” (Lev. 1:4). The laying of the hand on the head of the victim is expressive of the identification of the offerer with the victim presented. In the burnt offering all the potency of the thing offered goes into the offerer. In the sin offering, when man lays his hands on the head of the animal, the sin of the man goes into the offering. So in Christ, the believer is identified with Him. Not only is Christ our sin offering, but also our burnt offering and we are one with Him. “Your life is hid with Christ in God” (Col. 3:4). He hath made us accepted in the Beloved (Eph. 1:6), so “he that is joined unto the Lord is One Spirit” (1 Cor. 6:17). We are perfectly identified with Him. “As He is, so are we in this world” (1 Jno. 4:17). The reason for this is that the believer and Christ are organically one. “Ye are the body of Christ.” He is the head. As the head is acceptable so is the body. God sees us in Christ. Our oneness is complete. We are secure. “He abideth faithful.”

The priest shall burn the whole offering. “His inwards and his legs shall be washed with water; and the priest shall *burn all* upon the altar, to be a burnt



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sacrifice, an offering made by fire, *of a sweet savor unto the Lord*" (Lev. 1:9). The whole offering is unto the Lord. Christ's whole life is devoted to God. Here we see Him as the One who gave Himself up a willing offering wholly unto God, the "whole Burnt Offering." "Lo! I come to do thy will, O God" (Heb. 10:17). "Thy law is within my heart." His first thought and His last was the accomplishing of His Father's will. Self never entered into His consideration. Self is a continual hindrance to us. It was not so to Him. He was the "whole burnt offering," even throughout His whole life, suffering in obedience to the will of God; the perfect One, "obedient unto death."

There are different grades of offerings: "If his offering be a burnt offering of the herd" (Lev. 1:3), or "If his offering be of the flocks, namely, of the sheep or of the goats" (Lev. 1:10), or "If the burnt sacrifice for his offering to the Lord be of fowls" (Lev. 1:14). The different grades of offerings, such as the bullock, the sheep, and the two pigeons, cannot represent different estimates of the value of the work of Christ as seen by God, for to God it is an infinite satisfaction. Nor can they represent different degrees of value as imputed by God to the offerer, for God sees all His people "as in Christ." There are no degrees in justification or in forgiveness, nor in the peace made by His blood on the cross or in acceptance in the Beloved. The one who brought the two pigeons for a burnt offering was as much accepted as the one who brought a ram or bullock. The different grades represent rather the different degrees of apprehension in the believers of the person and work of Christ. Some esteem Christ in His person and work more highly than others, therefore, some exalt Him, in their devotedness to Him, more highly than



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others. Some see their need and guilt less than others. Some, like Paul, see themselves the chief of sinners. To such Christ is esteemed highly and loved much. To such Christ is as the bullock. In others the sense of sin and demerit is lower, and their faith is feebler, hence their estimate of Christ is correspondingly lower and their devotedness less entire. To such the Holy Spirit says, "For when for the time ye ought to be teachers, ye have need that one teach you again . . . and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age" (Heb. 5: 12-14).

May God lead us to see Him and apprehend Him as Paul did, first to see ourselves as the chief of sinners, and then "glory in nothing save the cross of our Lord Jesus Christ."

To see that we are a people brought nigh to God, set down before the throne as sons "accepted in the Beloved," oh, it is this that causes the heart to sing for joy; and the joy of the Lord is our strength.

Show me a joyless Christian and I will show you a powerless Christian. But one who knows and enjoys his acceptance in the Beloved, and knows something of what Christ is to God, and knows that even such is he to God through Christ, such an one has the secret of a peace, a gladness, a power that can sustain amid temptation and sorrow, and cry out "thanks be to God, who giveth us victory through our Lord Jesus Christ" (1 Cor. 15:57).



# Outlines for God's Workmen

Gathered by  
Richard S. Beal

## REDEMPTION.

Col. 1:14.

### I. The necessity of redemption is set forth—

#### 1. In man's condition under the law.

Gen. 6:5; Ps. 14:1-3; Isa. 1:5-6; Rom. 3:9-19; Eph. 4:17-19.

#### 2. In man's inability to redeem himself.

Jer. 13:23; 17:9; Micah 6:5-6; Phil. 3:3-11; Rom. 7:24.

#### 3. With the first sin came a promise of redemption. Gen. 3:15, which promise was reiterated all along through the history of God's people until "the fullness of time."

Deut. 18:15; Ps. 132:11; Isa. 9:6; Jer. 33:14, 15; Ez. 34:23; Dan. 2:44; Hosea 13:14; Mal. 3:1.

#### 4. By the offerings, sacrifices and worship of the tabernacle and temple service God was teaching His people the great fact and need of redemption. Not only by these, but this wonderful truth was incorporated into the organic laws, by which they were governed. See the law of redemption of servants, Lev. 25:49, 54; of lands, Lev. 25:27; of name, Deut. 25:5-9; of beasts, Ex. 13:13. It thus appears that God, in His great mercy, desired to remind them continually of His purposes in grace.

### II. The Redeemer.

Redemption must needs come by one worthy and able. Search was made throughout the universe, and it was found that the Lamb of God alone could meet the inexorable demands of the law against the transgressor. So He "in whom dwelleth all the fullness of the Godhead bodily" became man's Redeemer.

Matt. 20:28; Rom. 3:24; 1 Cor. 1:30; 2 Cor. 5:18, 19; Gal. 3:13; Eph. 1:7; Phil. 2:7; 1 Tim. 2:6; Titus 3:5-7; 1 Pet. 1:18-19.

### III. The Method.

The carping, caviling children of darkness say to the children of light, yours is a bloody religion, inhuman and unjust, and should therefore be rejected. Many in the orthodox church, ministers as well as others, accept the teachings of men rather than



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God's word. Any method of redemption devised by any man would be acceptable to very few other men, except as it should recognize man's morality as meritorious, and permitted him to roll sin as a sweet morsel under his tongue. God did not consult the wishes of rebellious men, who are constantly seeking a truce with their own conscience upon the grounds of their own choosing, or vain in their own conceits. In the counsels of eternity He determined upon His own plan: and, though He knew what men would think and say of it, He went right forward and perfected it just as He might reasonably be expected to.

The declaration that death is sin is made over and over again in scriptures. Gen. 2:17; Ez. 18:4, 20; Rom. 5:12; 6:23.

The law is imperative in its demands. Life must be given. The life is in the blood. Hence God has said: "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. 17:11; Heb. 9:22. If these words do not mean what they imply, then there is no significance in the passover, and the bloody rites of the older dispensation have no interpretation whatever. The plain statements of scripture on this subject are, that redemption is alone through the blood of the cross.

Matt. 26:28; Acts 20:26; Rom. 3:25; 5:9; Eph. 1:7.  
—J. H. Elliott.

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## SECURITY FOR THE BELIEVER.

Rom. 8:1. No Condemnation.

Rom. 8:38, 39. No Separation.

John 5:24. No Judgment. (R. V.)

John 6:37. No Casting Out.

John 10:28. No Perishing.

2 Tim. 2:12. No Faithlessness on His Part. "He Cannot Deny Himself."

1 John 4:17. No Fear in Day of Judgment.

Acts 13:39. No Law Works to be Done.

2 Tim. 1:12. No Inability on His Part to Protect Us.

Eph. 1:13-14. No Breaking of the Divine Seal.

Col. 2:10. No Imperfection.

John 6:35. No Hunger.

John 4:14. No Thirst.

John 11:26. No Death.

—R. S. Beal.



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### "PUT THAT ON MY ACCOUNT."

When therefore, all that Christ did for our salvation is imputed to us, it is put on our account; and on the other hand, He is saying to the Father for every believing sinner, as the Apostle wrote to Philemon concerning Onesimus: "If he hath wronged thee, or oweth thee ought, put that on mine account."

1. Our sins are put on His account. 1 Cor. 15:1-3; Gal. 1:4; Heb. 1:3; 1 Pet. 2:24, 3:18; 1 John 4:10; Rev. 1:5; Isa. 53:5, 6; Heb. 10:7.
2. Our sin, for there is a difference between sin and sins. Rom. 8:3; 2 Cor. 5:21; Heb. 9:26; 1 John 1:7, 4:17; Rom. 6:6; Gal. 2:20; Col. 3:3.
3. Our failures. John 3:16; Matt. 7:16-18; Rom. 7:20; 1 John 1:8; Luke 22:32; John 13:7, 10; Heb. 7:25.
4. Our weaknesses. Matt. 26:4; Rom. 14:1-2; 1 Thess. 5:14; 2 Cor. 12:9, 10; Heb. 11:34; 12:1-2; 1 John 2:1.
5. Our cares. Matt. 6:25, 34; Luke 10:41, 42; 12:29; 1 Cor. 7:32; Ps. 55:22; Isa. 49:15; Phil. 4:6; 1 Pet. 5:7.
6. Our sorrows. Ex. 3:7; Isa. 53:3, 4; Matt. 8:17; 1 Cor. 6:10; Phil. 4:4; 1 Thess. 4:13.
7. Death. Heb. 2:14, 15; 2 Tim. 1:10; Rev. 2:8; John 11:25, 26; 1 Cor. 15:54-57; 1 Thess. 4:16, 17; 1 Sam. 20:3.

—J. H. Brooks, D.D.

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### THE BELIEVERS AND MISSIONS.

—L. R. Elliott.

- I. Missions Defined: Missions is making known God's plan of redemption where it is unknown. Rom. 15:20.
- II. The Missionary Outlook. Rom. 2:14, 15; 3:9-18.
- III. The Missionary Motive. 2 Cor. 5:14.
- IV. The Missionary Message. John 3:16, 5, 24; Eph. 2:8, 9.
- V. The Missionary Responsibility. Rom. 1:14.
  1. In praying. Gal. 4:3; 2 Thess. 3:1.
  2. In giving. 2 Cor. 9:6-8.
  3. In going. Acts 1:6-8.
- VI. The Missionary Equipment. Eph. 6:14-18a.
- VII. The Missionary Reward. Phil. 4:15-17; 2 Tim. 4:7, 8.

—L. R. Elliott.

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### THE STONE.

Acts 4:11.

1. It was laid in death and resurrection. Gen. 49:23, 24.
2. It thus became a sure foundation. Isa. 28:16; 1 Pet. 2:6.
3. It was set at naught. Matt. 21:42.
4. It is the head of the corner. Ps. 118:22.
5. It is the living stone. 1 Pet. 2:4.
6. It will grind to powder those who rise up against it. Matt. 31:44.
7. It will fill the earth. Dan. 2:34, 35; Rev. 21.

—J. H. Brooks, D.D.



# The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

## JOSEPH INTERPRETS DREAMS.

Genesis 40:9-23. May 4, 1913.

Golden Text: Job. 32:8.

**I**T is better," says one, "to lose a good coat than a good conscience." What Joseph lost would not compare with what he retained by virtue of his loyalty to God and what he gained through the grace of his sovereign Lord.

### 1. *Interpreting the Butler's Dream* (vs. 9-15).

The repeated statement, "The Lord was with Joseph," may be regarded as the key to Joseph's life. He passed through trying scenes and breasted mighty billows of adversity, but no cloud ever seemed to exclude the face of his God. In the dreary pit of Dothan, on the way to Egypt with his Midianite masters, in the house of Potiphar resisting the wiles of his wicked mistress, and in the king's prison, everywhere and under all circumstances the Lord was with him (Gen. 39:21). Reader, can this be made the key to your life?

Adversity did not harden Joseph's heart and make him indifferent to the woes of his fellow prisoners. When the king's butler and baker were sad of countenance he inquired, "Wherefore look ye so sadly today?" When they desired an interpreter for their dreams he knew what was to be done, for he had learned that interpretations "belong to God (v. 8). A poet raves about "the art of being kind," but after all the world needs men who with their kindness are not ignorant of the true source of help, the God of Joseph.

In a few words Joseph gave the butler the interpretation of his dream, foretelling his restoration to Pharoah's favor within three days. Then he made a reasonable request, "**But think on me** when it shall be well with thee." It would seem the most reasonable thing in the world for the butler to remember his benefactor and to speak of him to Pharoah that he might secure his release. It is just as reasonable that we, who owe so much to Jesus, should remember Him, since it is well with us because of His sacrifice (Rom. 12:1; 2 Tim. 2:8).

From Joseph's speech to the butler it also appears that he enjoyed peace of mind, knowing he was justly chargeable with



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no crime (v. 15). It is blessed confidence we enjoy when our heart condemns us not (1 John 3:21), but it is more blessed still to have assurance that the Lord imputes to us no sin (Rom. 4:8).

2. *Interpreting the Baker's Dream* (vs. 16-19). We infer that Pharaoh's baker did not enjoy peace of conscience, since he withheld his own dream until he observed that the butler's interpretation was good. The message to him was not pleasant as to the other. In three days, according to the interpretation, he must hang on a tree a carrion feast for the birds. Was it easy for Joseph to deliver such a message as that? Surely not. It is such a delight to prophesy *smooth* things! Joseph, however, was moved by the same principles in speaking to both of Pharaoh's officers. The interpretation *in each case belonged to God*. In loyalty to his God he could not withhold or pervert God's message regardless of whether it was pleasing or displeasing to men. Joseph was bound by a truth long enunciated by the apostle Paul, "Let a man so account of us, as of the ministers of Christ, and *stewards of the mysteries of God*." Moreover it is required in stewards that a man *be found faithful* (1 Cor. 4:1, 2). Would to God this principle were enforced among professed ministers of His today! How quickly the destructive critics would scatter and disappear!

3. *Fulfillment of the Dreams and the Butler's Ingratitude* (vs. 20-23). The interpretations of Joseph proved true because they were the *word of God* (v. 8). There was a literal fulfillment of both the *good* and the *evil*. We speak of this for the reason that some illogical and partially blinded readers of the Bible habitually labor under the delusion that the Lord will surely grant all His promised blessings to the righteous, but will somehow fail to visit punishment as foretold upon the wicked. The Scriptures abound in warnings that He who saves believers will assuredly not overlook the vengeance due to rejectors of His Son (1 Pet. 3:12; 2 Pet. 2:9).

How fitting it would have been for the restored butler to have interceded for Joseph. Yet he forgot him! Ingratitude is a prominent characteristic of the flesh (Psa. 38:20; 2 Tim. 3:2). Especially is this seen in the attitude of men towards God, their Creator and Benefactor (Rom. 1:21; Isa. 1:2, 3; Psa. 106:7).

So wonderful is God's care for those who trust Him that even the chief butler's forgetfulness served rather than injured the cause of Joseph. At a later and more strategic hour God's servant was remembered and brought forth to prosperity and honor (ch. 41:9-14). Truly God's way is ever best (Rom. 8:28). And from this it follows that "the fear of the Lord is the beginning of wisdom" (Prov. 9:10).



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### *Thought Producers.*

Introductory. Among whom was Joseph numbered? The transgressors (Gen. 40:2, 3). Why was he numbered among them? Because he would not yield to temptation and therefore was falsely accused (Gen. 39; 40:15). Why was Joseph prepared for all these things? The Lord was with him (Gen. 39:2, 21). Who like Joseph was numbered with the transgressors? Christ (Isa. 53:12; Mark 15:27, 28). How had the devil tried to overcome Him but failed? By temptation (Matt. 4:1-11; Heb. 4:15). What course was then taken that He might be condemned? False accusation was used (Matt. 26:59; Luke 23:14, 15). How was He sustained? God was with Him (Isa. 42:1; 61:1, 2; Luke 4:18, 19), and He was God (John 1:1, 2; 14:7-13).

Verse 12. Why could Joseph reply, "This is the interpretation of it" (Gen. 40:8 with Gen. 39:21)? Who is always the source of all real wisdom? God (Dan. 2:20-23; Prov. 9:10; 1 Cor. 1:30). Who then can reply in real understanding? The man who has God with him (1 Cor. 2:1-13).

Verse 13. What does Joseph speak to this transgressor? Life. What did Christ speak to one of the transgressors with whom He was numbered? Life (Luke 23:42, 43). Though a man be a transgressor of all laws, what word will he hear if he but looks to Jesus? Life and peace (Isa. 1:18; John 5:24; Matt. 11:28-30).

Verse 19. What message did Joseph have to give to the other transgressor? The message of death. What message was left for the second transgressor who was crucified with Christ as far as the record goes? Death (Luke 23:38; Acts 17:30). What is left for all unrepentant transgressors? Death (Luke 13:3, 5; Acts 26:20; John 3:18).

Verse 23. What request had Joseph made of the chief butler (v. 14)? But what does the butler now do? What does this show? That there can be no dependence placed in the flesh (Psa. 118:8; Isa. 2:22; Phil. 3:3). Then if we are not to forget our Savior, how must we walk? After the Spirit and not after the flesh (Gal. 5:16; Rom. 8:12-17).

### *Golden Text Illuminated.*

The inspiration of the Almighty giveth them understanding.

A stenographer in a mercantile house was asked by his employer to write as follows:

"Gentlemen: We misunderstood your letter, will **now** fill your order."

Imagine the employer's surprise, however, when a little later this was set before him for his signature:

"Gentlemen: We misunderstood your letter and will **not** fill your order."



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## GRACE AND TRUTH.

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The mistake was only that of a single letter, but it was entirely subversive of his meaning. And yet the thought was given clearly to the stenographer, and the words, too, for that matter. Moreover, the latter was capable and faithful, but he was human to err. Had not his employer controlled his expression down to the very letter, the thought intended to be conveyed would have failed of utterance.

—James M. Gray.

### JOSEPH MADE RULER OF EGYPT.

Genesis 41:25-40. May 11, 1913.

Golden Text, 1 Pet. 5:5.

**J**OSEPH'S life was a winning life in the dungeon as well as on the throne. He could say as another has said, "I know both how to be abased, and I know how to abound" (Phil. 4:12). His experience seems to say to us:

"Be brave, be steadfast, and be true;  
And ever, as you climb,  
Keep God's clear beacon light in view,  
*And win, in His good time.*"

1. *Interpreting Pharaoh's Dream* (vs. 25-32). Like Daniel before Nebuchadnezzar Joseph was insistent in declaring that the wisdom to interpret Pharaoh's dream was not in him as a man, but was committed to him as the mouthpiece of God (Dan. 2:45). Hear him say, "*It is not in me: God shall give Pharaoh an answer of peace*" (v. 16). The magicians of Egypt could give Pharaoh no interpretation, and yet they professed to be the wise men of the land. Now we see them put to shame by one with no pretensions for himself, but one who knew God and claimed all honor for Him. In very truth "God hath chosen the foolish things of the world to confound the wise" (1 Cor. 1:27).

This dream, which was "doubled unto Pharaoh twice" first in the vision of the ill-favored kine devouring the fat-fleshed kine, and second in the vision of the blasted ears consuming the full ears, was God's message to the monarch concerning two approaching sevens of years. The first seven years were to be years of great plenty and the next seven years of grievous famine in the land. Fearlessly Joseph announced that this was established by God and He would shortly bring it to pass (v. 32). So this heathen king heard probably for the first time a clear testimony concerning the true God and his works. God's witnesses should always have boldness and assurance, for they know that what He has established is sure (Psa. 19:7).

2. *Advising the King* (vs. 33-36). Joseph's advice to Pharaoh may be summed up in two leading suggestions. (1)



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## GRACE AND TRUTH.

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A man discreet and wise should be chosen to pilot the nation through the years of plenty and of famine. (2) In the prosperous years food should be laid up in store against the years of want. No one could question or dispute the wisdom of such a course. The underlying principle is deserving of application to individual lives in modern times. There are days of evenness and plenty. And there is ever the prospect of calamity and distress which must in some way be averted. Who will guide us safely through all? Do we not need him who is the Antitype of Joseph? Most earnestly we would affirm that every individual needs Jesus, the only safe Guide and Provider (Heb. 12:1, 2; Psa. 23:1). And what shall we lay in store against eternity? Shall we not here and now seek the treasure which no catastrophe can ever touch (1 Pet. 1:4)?

3. *Chosen to Rule* (vs. 37-40). Joseph's humiliation is now past, and in the providence of God the time for his exaltation has arrived. The path of rejection and poverty has its grand terminal power, glory and wealth. Joseph's progress from his father's house via the dungeon to a seat of authority is a faithful foreshadowing of the Christ. He left His Father's house, and by the way of the manger, cross and borrowed tomb achieved the name above every name (Phil. 2:7-11).

Two things stand forth with special distinctness in Pharoah's testimony to Joseph's character. (1) He was filled with the Spirit of God. (2) He was in close communication with his God (v. 39). Only such a man could endure what he endured with the fortitude and patience he displayed. Only to such a man could God give by the hand of Pharoah responsibility and honor.

If we desire exaltation at the hand of God we must not imagine ourselves on the heights already (Obad. 3, 4). Nor should we shun the valley of humiliation and testing where God's truest servants are always proved before their promotion. All who are taught by the Holy Spirit learn first of all *to walk humbly with their God* (Micah 6:8). See also for further study: Isa. 66:2; Psa. 10:17; Job 22:29; Luke 14:11; Luke 18:14; Prov. 22:4.

### *Thought Producers.*

Verse 25. Why could Joseph speak with such assurance to Pharoah (Gen. 41:16)? Who alone can speak with assurance concerning the revealed things? The one who abides in Christ as his wisdom (1 Cor. 1:23, 24, 30; 2:10).

Verses 29-31. What was to precede the seven years of famine? What is the earth enjoying now? Years of plenty and of abundant grace (Matt. 5:45; John 3:16; Eph. 2:8, 9; Isa. 55:1). But what is to follow this period of plenty? Seven years of tribulation (Matt. 24:4-31; Dan. 9:27).



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Verse 32. How did God make the dream impressive to Pharoah? Why did He double it? Is the account of the coming tribulation doubled to us? It is (Dan. 9:27; Matt. 24:21, 29; 2 Thess. 4:1-12; Rev. 6-19 chapters). Then should we be ignorant of it when one passage in God's word forever establishes a truth (2 Tim. 3:16, 17; 1 Pet. 1:25; Rom. 3:4; 2 Tim. 2:15).

What other fact is often repeated in the scriptures? That this is the age of grace (Rom. 3:28; 2 Cor. 12:9; Titus, 2:11-15; 3:5) and of long suffering (Rom. 2:4; 1 Tim. 1:16; 2 Pet. 3:9).

Verses 33-36. What else do we find that Joseph is able to do besides to interpret the dream? To give counsel. Is the natural man able to give counsel (1 Cor. 2:14)? Who can? The one who is lead by the Spirit of God (1 Cor. 2:10-13). Who then is our great counsellor? Christ (Isa. 61:1; 1 Cor. 1:30; John 15:4; 21:22; Rom. 8:5-9).

Verses 38-40. What is now done with Joseph who had been humbled? He is highly exalted. What does this foreshadow? The exaltation of Christ after his humiliation (Phil. 2:5-11). What was said of Joseph that was also said of Christ? The Spirit of God was in Him (Isa. 42:1) he was discreet and wise (John 16:30; 21:7) all people were ruled according unto his word (Luke 9:35; John 12:48) and there was only one greater than he and that in the throne (1 Cor. 15:27, 28).

### *Golden Text Illuminated.*

God giveth grace to the humble.

The marine company who expects to use the sunken boat, to carry precious cargo to distant lands must first empty the vessel of its watery weight. For as it rests thus weighted down there is no chance for it to be filled or to float its load. So the Christian sunken in pride and worldliness needs to be emptied before he can become the recipient of the fullness of God. When he becomes emptied he then becomes a humble vessel ready for God's filling even to his glory.

### *The Offer.*

Notice our special offer for May on the last pages of this issue.



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## GRACE AND TRUTH.

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### JOSEPH MEETS HIS BRETHREN.

Genesis 42:2-17. May 18, 1913.

Golden Text, Gal. 6:7.

**S**INLESSNESS can not be claimed for Joseph, as we shall see in this lesson (Rom. 3:10). This fact makes all the more notable the way in which God led him. Joseph, Moses, Elijah—these were men “subject to like passions as we are” (Jas. 5:17). But their faces were heavenward turned and so they were blessed. God will do great things for us despite our frailty if we will but let Him have His way in our lives.

1. *Joseph's Brethren Bow Before Him* (vs. 3-6). When the youthful dreamer told his dreams to his brethren they scornfully asked, “Shalt thou indeed reign over us?” They hated him with bitter hatred because of his prophetic words and zealously sought to put him out of the way. They sold him into slavery, and blindly by that act forged the first link in the chain of events leading to the fulfillment of his dreams. The final link in this chain was the great famine of seven years.

Messengers of mercy sometimes draw near in strange disguise. There could be no peace for Jacob's sons until they were humbled at the feet of their rejected brother, and the gaunt figure of famine came to lead them thither. Arriving in Egypt for the purchase of corn they were directed to Joseph, who was governor over the land, and on coming into his presence they “bowed down themselves before him with their faces to the earth.”

Jesus Christ spake to His Jewish brethren of His future dominion, and with bitter hatred they sought to defeat His words by putting Him out of the way (Matt. 26:64-66). Through rejection, tribulation and the postponement of His kingdom plans He came to an exalted place at God's right hand (Acts 2:32-36). His Jewish brethren still in rejection will some day by trouble and distress be brought to the feet of Him whom they have despised and pierced. There will be no rest for the suffering children of Israel until they bow themselves humbly before Him. In their affliction they will seek Him (Hos. 5:15).

We have seen how the meeting of Joseph and his brethren foreshadows a coming day for Israel, but there remains also a personal application to every reader. How many who sin against Christ are only brought to Him by great tribulation! They may thank God for the sorrow that begat such saving humility, but how much better it would have been to let His *mercies* draw them to His feet. “Or despisest thou the riches



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## GRACE AND TRUTH.

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of His goodness and forbearance and longsuffering; not knowing that the *goodness* of God leadeth thee to repentance" (Rom. 2:4)?

2. *Joseph's Reception of His Brethren* (vs. 7-17). The treatment Joseph's brethren received at his hand may be regarded as mild indeed when we consider that he recognized them and remembered his dreams. The years of suffering must have been vividly in mind as well. Now while they were in his power he had opportunity to recompense their injurious treatment of himself. Yet there is evidence that his heart was tender towards them (v. 24). A heart of compassion is one of God's gifts to His true servants (1 Thess. 2:7, 8; Rom. 5:5).

The roughness of Joseph's first reception of his brethren was calculated to call them to repentance for their crime against him (v. 21). When they protested that instead of being spies from different hostile tribes they were all sons of one father, he proved them by demanding that they produce the younger brother whom they had mentioned (vs. 13-15). The hour for complete reconciliation between Joseph and his brethren had not yet come. They falsely averred that they were true men (v. 11), and also that one brother (meaning Joseph) was not alive (v. 13). They must have an awakened conscience and come to genuine repentance before Joseph could reveal himself in true brotherly tenderness. For this reason and to enforce a partial restitution for their wrongdoing they were committed to prison for three days. Their brief incarceration brought to them the needed conviction concerning their guilt (vs. 21, 22). All this foreshadows the coming day when Israel (now set aside; Rom. 11) shall with penitent spirit own the guilt of their rejection of Jesus. Not till then shall He reveal Himself as their Deliverer (Rom. 11:26; Acts 3:19-21).

The light of this lesson thrown upon the person of Joseph shows him to be defective as are all other men. His motives were no doubt good in all his dealings with his brethren, but no motives or circumstances can ever justify the practice of deception. Joseph knew they were not spies even while he was bringing the accusation against them. His was a weakness common among men, the tendency to employ methods inconsistent with true faith in God. Let us not imitate him in this.

Our study of this chapter suggests as universal needs the following: (1) conviction of sin, particularly the sin of rejecting God's beloved Son (John 16:8, 9); (2) sincere repentance when approaching Him (Acts 20:21); (3) confession by men that they are *not true men*, in order that the cleansing blood and quickening spirit may make them true (1 John 1:9; Rom. 8:11).



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## GRACE AND TRUTH.

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### *Thought Producers.*

Verses 1-3. After Joseph's rejection what happens to his brethren? They suffer famine. What does this force them to do? To leave their land. After Christ was rejected by His brethren, the Jews, what happened to them? They suffered in their land and were scattered among the nations (Luke 21:20-24; Dan. 28:58-67).

Verse 6. What do the brethren do? Bow to Joseph (Gen. 37:7, 8 see also Gen 44:14; 50:18). What will Christ's brethren some day do? Bow to God only (Rom. 11:26, 27; Isa. 25:9; 26:8-14).

Verses 7, 8. What was the position of Joseph? He knew his brethren though they did not know him. What now is the position of Christ with Israel? Though they know Him not (Rom. 11:7-10), He knows them and keeps His watchful eye on them (Jer. 16:17; Hosea 5:3). Though a believer may sometimes be blind to God's purpose and presence, is not the watchful eye of God always with him (Heb. 12:6-8; 13:5; 1 Pet. 1:5; 5:8; Psa. 103:13, 14)?

Verses 7-17. How do Joseph's brethren now suffer? At the hands of Joseph. How are the Jews, Christ's brethren, now suffering? At the hand of God (Hosea 9:17; Jer. 31:10; 32:37; Matt. 23:35, 36). What will God do to any of His own who are disobedient (Heb. 12:6-8; 1 Cor. 11:31, 32)? What was Joseph's brethren now reaping? What they had sown (Gen. 37:20-28; Gal. 6:7, 8). What seed is Israel reaping the fruit of now? The seed of unbelief (Rom. 11:20). What is the fruit of unbelief? Condemnation for all who do in it (John 3:18, 36). But what shall Israel yet do? Turn to God the fruit of unbelief? Condemnation for all who die in it

### *Golden Text Illuminated.*

For whatsoever a man soweth, that shall he also reap (Gal. 6:7).

You have noticed farmers as they get ready to plant. They have in their minds the crops they want to harvest, so they plant accordingly. From this field they wish to reap the precious kernels of wheat, from that to mow the grass, from another to harvest the corn. In the first field they plant wheat, in the second grass seed, in the third corn, and as they planted so they reap.

Christians many times are not so careful. They don't seem to realize if they sow carnal things, they reap carnal things, but often expect to grow in grace. But may the Christian be as careful as the farmer. Sow that which he expects to reap.

"For whatsoever a man soweth, that shall he also reap" corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."



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## GRACE AND TRUTH.

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### JOSEPH AND BENJAMIN.

Genesis 43:18-34. May 25, 1913.

Golden Text, 1 John 2:10.



HE quality of tenderness so often lacking in strong characters was not wanting in Joseph. The veneer of polite manners assumed for appearance is undesirable, but courtesy in speech and action prompted by a true heart is a prime need of every generation.

1. *The Fears of Joseph's Brethren* (vs. 18-24). When Jacob heard of Simeon's confinement and the Egyptian ruler's demand for Benjamin, he felt himself bereaved beyond measure, and said, "All these things are against me" (ch. 42:36). So he thought, but a wise God was making all these things work together *for* him. God's ways are so unlike ours we must be fortified by faith if we would rest in hope when circumstances are forbidding and hostile (Rom. 8:25; Heb. 11:1).

Jacob's sufferings at this time must be viewed also in the light of his past life. In other years he had ploughed and planted for just such a harvest of pain and woe. Let us take solemn warning from the pathetic grief of this old man, and remember that the sweetest sin has its sting at last. Delay of vengeance does not signify that God has forgotten the wrong.

Finally the pressure of famine could no longer be resisted, when the corn was eaten. The sons of Jacob must go again to Egypt and as Benjamin could not be left behind, Jacob was persuaded to let him go when Judah became surety for his safe return. So the journey was made, the men taking with them presents for Joseph (see Jacob's bargaining disposition in this) and double money for the silver they had found in their sacks (ch. 42:28).

Arriving *at Joseph's house* the men were afraid. Why? We may find an answer in the saying of Joseph's brethren when the money was discovered in their sacks, "What is this that *God hath done* unto us?" They feared both Joseph and Joseph's God. When one has wronged another it is not strange that he should fear his fellow man and his God (Psa. 33:5; Rev. 21:8). He has both to reckon with (Prov. 11:31; Psa. 1:4-6).

The fears of Jacob's sons were soon allayed in part by the friendly words of Joseph's steward, to whom they had appealed in their distress. He showed them that what had *occasioned* their fear (not caused it, for their guilty consciences had done that) was in reality a gift from God (v. 23). They were like Jacob who was afraid at Bethel where God had



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## GRACE AND TRUTH.

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granted him such a wonderful vision. These things simply emphasize man's failure to discern God's hand in their affairs.

**2. *Joseph's Love for His Father and Benjamin*** (vs. 25-34). In his prominence in Egypt Joseph had not forgotten his father. Nor had the trying experiences of the dark years made him bitter against his brethren. He inquired after the health of all, and after seeing Benjamin retired to a private room to weep. Joseph lost no dignity by yielding to such tender emotions. The tears of men often are eloquent witnesses to the finest traits of their character (Psa. 126:5; Jer. 9:1; Luke 7:44; Acts 20:31; 2 Cor. 2:4; John 11:35).

The special favors shown to Benjamin were marks of special love, and were doubtless also intended to test the older brethren who had shown a spirit of envy towards Joseph years before. Their change of heart seems to have been real, for their merriment was genuine in spite of the preferment of the youngest (v. 34). Deliverance from envy is a blessing to praise God for through eternal ages (Gal. 5:21; Jas. 4:5; Prov. 14:30).

It is interesting to see in this chapter how God purposed in the beginning of Israel's national career to preserve them as a peculiar and separate people. When Joseph's feast was spread for his brethren the Egyptians were not served with the Hebrews: "because the Egyptians might not eat with the Hebrews; for that is an abomination unto the Egyptians" (v. 32). God permits His children to incur the dislike of the world that they may not intermingle with them and thus lose the power of the separated life (John 15:19). Egyptians would not mix with Hebrews because they were shepherds and because in their sacrifices they sometimes slew animals sacred to Egyptian superstition. The world cares not to associate with true followers of the Good Shepherd. The world dislikes Christians, whose faith does violence to their superstition and ignorance. The cross of Christ not only makes the world dead to the Christian, but it makes the Christian dead to the world (Gal. 6:14).

### ***Thought Producers.***

Verse 18. What did Joseph's brethren feel about going into his house? Why were they afraid? They feared that the same thing would happen to them that they had done to Joseph. Whereas what was Joseph's feeling toward them? One of love (Gen. 42:24; 43:30). Then what would have removed their fear? A revelation of what Joseph really was (Gen. 37:5-10). What would be the feeling of the Jews, Christ's brethren, or of any man if called into His presence unbelieving? One of fear (John 3:18; 23:30; Matt. 21:44). Why (Acts 7:52; 1 Thess. 2:15; Matt. 27:25; John 3:36)? What would prevent this fear? A revelation to them of Christ's love and



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## GRACE AND TRUTH.

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sacrifice and their acceptance of it (Matt. 23:37; Acts 2:22-38; 1 John 4:18). But what has happened to Israel as a whole and to other unbelievers? Blindness (Rom. 11:25; 2 Cor. 4:4).

Verses 19-22, 31-34. Though still rejected by his brethren what does Joseph become to them? A protector and provider. Though rejected by the Jews what is God to them nevertheless? A refuge (Ezek. 11:16; Jer. 30:11-16; Matt. 24:34).

Verses 23-25. Concerning what could the steward speak peace to them? The money and material things. But what was there that he could not speak peace to them concerning? Their treatment of Joseph (Gen. 42:21; 44:16). Who alone could speak for that? Joseph (Gen. 45:1-15). Though men may sometimes speak peace to men concerning material things who alone can speak peace to those who crucified our Savior? Christ (Psa. 85:8; Isa. 9:6, 7; Isa. 53:5; 54:13; 44:22; Rom. 11:26, 27).

Verses 25, 26. How did Joseph's brethren who did not know him prepare to meet him? With a gift. How are the Jews of this age who are blinded and also many others preparing to meet God? With gifts of their own righteousness (Rom. 10:3; Matt. 7:22, 23; 2 Tim. 3:5). Whereas how does God tell us to come (Isa. 55:1; 1 Tim. 1:15; John 5:24; Phil. 3:9)?

### *Golden Text Illuminated.*

He that loveth his brother abideth in the light (1. Jno. 2:10).

Many of you have read the story of the boy in Chicago, who lived a distance of five miles from Sunday school. A policeman watched him pass his beat every Sunday morning, through cold and heat, sunshine and rain. He said, one morning, "Where are you going, to work?" The boy replied, "I am not going to work; I am going to Sunday school and church. I am going to Mr. Moody's Sunday school and church." The policeman said, "Why do you go so far when there are hundreds of churches between there and where you live?" "Yes, sir," said the boy, "but they *love* a fellow over there."

—Selected.



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2 Tim. 2:15.

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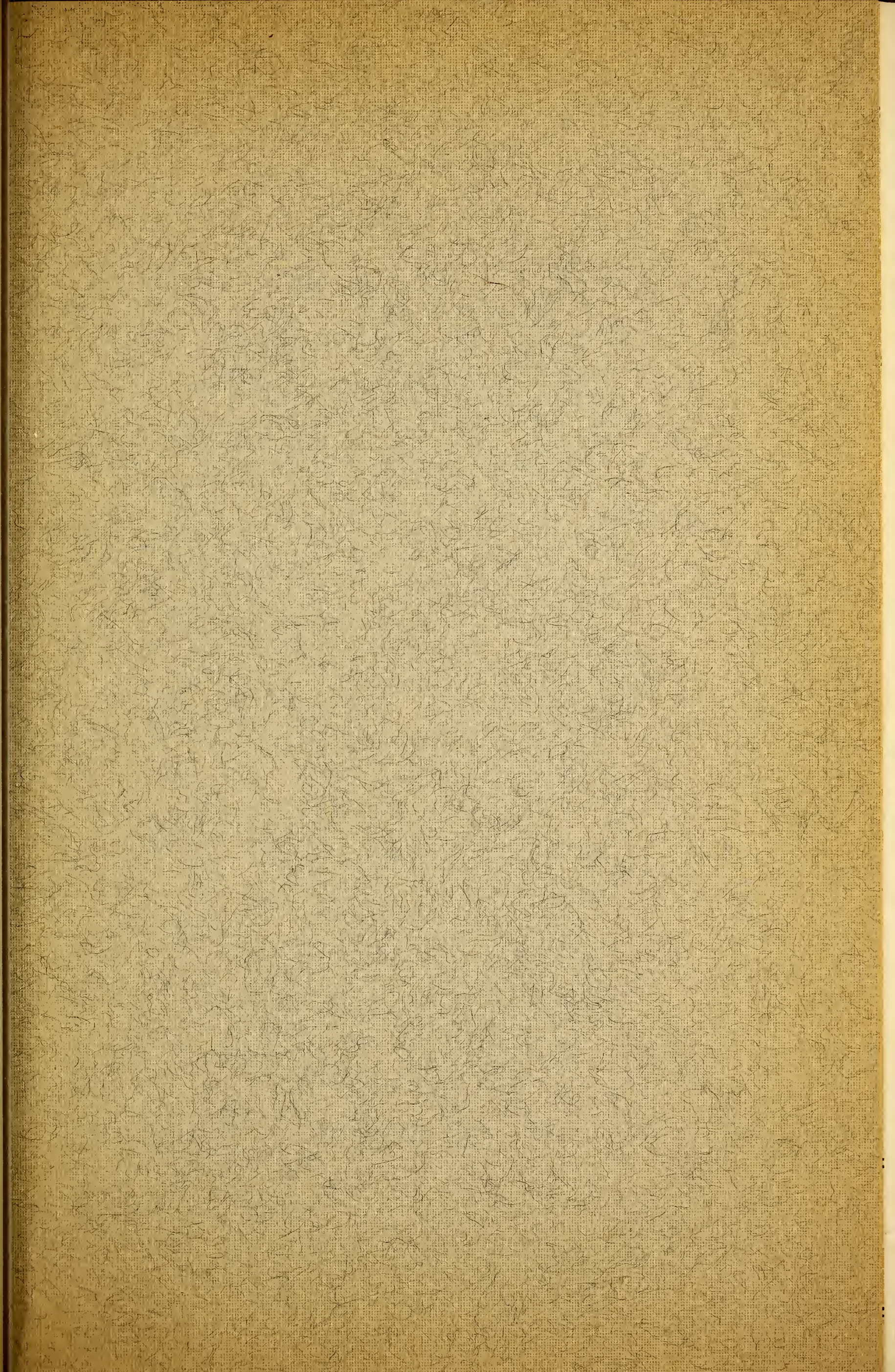
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{ "Pray without ceasing"

Paul }

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{ "In everything give thanks"

Paul }



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# Grace and Truth

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# Grace and Truth

## EDITORIAL

### *The Old Man*

**A**LAS, how little we have realized of the wickedness of our old nature, that nature which we inherited from Adam and which the Scripture speaks of by a variety of names, such as "the flesh," or the "carnal mind," or the "natural man," or the "old man," or "sin."

Like Ishmael the "old man" is a child of the flesh and not a child of promise; like Cain, all that the "old man" offers to God is rejected, because it is put forth as a contribution to the glory of man; like Esau, the "old man" may continuously seek a place of repentance and find none, for it is God's purpose not to accept the old, but to create a whole "new man" in Christ Jesus.

In Rom. 8:7 the "old man" (there called the "carnal mind") is shown to be the implacable enemy of God. To such a depth does his enmity toward God go that it is impossible for any power to ever cause him to be subjected to the law of God. He is "not subject to the law of God neither indeed can be."

In Rom. 8:8 the apostle declares the inability of the "old man" (there called the "flesh") to please God. In Rom. 7:25 the "old man" (there called the "flesh") is said to serve the "law of sin." This "law of sin" is mentioned as the opposite of the "law of God." What a



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revelation of the corruption of the "old man"—that that law which is contrary to God's law he should choose to serve. In Rom. 7:18 the "old man" (there called the flesh) is declared to be absolutely destitute of any good thing. No room is left for a "divine spark;" no chance is given to say, "He has a good heart in him." The declaration of the passage is final, "In me, that is in my flesh, dwelleth *no* good thing." In 1 Cor. 2:14 the "old man" (there called the natural man) is shown to be totally incapable of receiving spiritual truth, and so depraved is he that the most blessed things pertaining to the faith of our Lord Jesus Christ are "foolishness unto him." "The preaching of the cross is to them that perish foolishness" (1 Cor. 1:18).

What a humbling truth is this. How it brings us in lowliness before our God, for this "enemy" of God still lives in us; this servant of the "law of sin" is still seeking recognition in the lives of us who are saved by the grace of God; this incorrigible nature that possesses *no* good thing and to whom good things are even "foolishness" is daily seeking to have his way with us. "When I would do good, evil is present with me."

What an uncovering of God's great grace that He should send Christ to die for a race of men, every one of whom were controlled by the "old man," God's enemy.

Let us then "make no provision for the 'old man' (flesh)," but let us "walk by the spirit and we shall not fulfill the lusts of the flesh."

**The Offer**—See our special offer for June on inside back cover.



## *Arch Heretics*

**O**CCASIONALLY one catches a glimpse of the true state of the post-millennial mind. A letter received a short time back from a well known pastor in a neighboring state contains this astonishing complaint:

My progress in the work has been very slow indeed, for I have been opposed by the teachings of such *Arch Heretics* as Scofield, Gaebelin, and Blackstone, who like Pastor Russell would convince the Israel of God that it is not yet time to build the house of the Lord.

Such words are of very necessity evidence of one of two things—either complete and pitiable ignorance of the things for which Scofield, Gaebelin, and Blackstone stand, or else a wilful misrepresentation.

The writings of these three men are easily obtainable by the public. Their lives and their teachings are before us. Where can you find clearer messages on the Person of Christ than in the writings of Scofield and Gaebelin? Who has done more to fix the faith of God's children in the testimony of the Book than Blackstone in "Jesus is Coming?" To whom has God given a clearer testimony on the Atonement, that truth of the things for which Scofield, Gaebelin, and Black-

Where can men be found whose teaching has been more destructive to Russellism? Who in the world today outside of our beloved brother I. M. Haldeman has been given a wider testimony against Russellism than A. C. Gaebelin? Let the thousands upon thousands of men and women throughout the English speaking parts of the world, who have taken Scofield's Correspondence Course arise to give the lie to the false assertion, Scofield is a heretic.



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But if these men are blameless, why this venomous attack? The answer is simple. They are guilty of being Pre-millennialists! They have been willing to gave forth a clear message on the second coming of the Lord in the very face of Satan's opposition. They have counted all things but refuse that they might contend earnestly for the faith once for all delivered to the saints.

If we call these three men arch heretics, then must we add to the list others, such as D. L. Moody, C. H. Spurgeon, A. C. Dixon, Jas. M. Gray, I. M. Haldeman, C. C. Cook, R. A. Torrey, Joshua Gravett and many others. Ah, what an imposing array of heretics.

May their tribe increase!

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## *A Suggestion*



WE earnestly present a suggestion to the higher critic. He tells us that much of the Old Testament is "myth" and "allegory;" he assures us that a multiplicity of editors and redactors have greatly complicated the problems of authenticity so that many passages must be laid aside. He assures us that even New Testament passages were so greatly influenced by the national characteristics and predispositions of the writers that we cannot receive the absolute, literal sense of the words.

This presents an embarrassing situation because so many of us are lacking in that fine sense of discrimination (so easily acquired by the critic) which makes it possible for him to select what few things are relatively true in the midst of that mass of religious lies—the Bible.

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Our suggestion to the critic is that he at once prepare an expurgated edition of both Old and New Testaments. If he has the "new light" he claims to have and at the same time that "great love for humanity" which is supposed to burn in every higher critical breast, surely he will not leave us in the dark any longer.

While we are waiting for man's improvement on God's word to come out, it might be just as well for us to place our faith in 1 Tim. 3:16, "All scripture is given by inspiration of God."

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### Notes

**Tardy**—This issue of Grace and Truth goes to press late. In the providence of God this was unavoidable. We greatly regret this tardiness because many of our readers depend upon Brother Starring's expositions of the Sunday School lessons.

**A Blessed Testimony**—During May the editor had a gracious season of Bible study testimony at Rocky Ford, Colo., Denver, Colo., Pueblo, Colo., Trinidad, Colo., and Newton, Kas. God was blessedly present in these conferences. We give glory unto Him.

**Rich Hill**—The Grace and Truth Band of Rich Hill, Mo., has invited the editors to give a week of Bible lectures in June.

**AGents**—Our readers are our agents. How faithful have you been this past month? Christian Scientists, Millennial Dawnists, and Spiritualists know the value of scattering their printed matter. "The children of this world are wiser in their generation than the children of light."

**The Offer**—See our special offer for June on inside back cover.



"It cannot be said too often that a false theology finds its source in inadequate views of depravity.

—J. M. Stifler.



# *The Worker's Environment*

By the Late Dr. F. L. Chapell

A hitherto unpublished manuscript.

**T**HE truth in regard to dispensations is much overlooked, especially in its application to the Christian worker. Perhaps the cause of this is man's inability to understand the reasons for and the bounds of the different dispensations. But even if we do not know all the *whys* and *whens*, we should not neglect the very obvious *facts* which the Scriptures so plainly record.

For some wise reason, known to Himself, God sees fit to use different methods of working, and to bestow different degrees of power at different times in his dealings with mankind. And the times in which he changes from one method to another, or bestows a greater or less degree of power, are so plainly marked that to ignore them only brings perplexity and confusion to him who thus disregards them.

As this is a matter of much importance and one also much neglected, let me make it plain by reference to Scripture examples.

For instance, there was a definite time set in the counsels of God for the bringing of Israel out of Egypt and the inaugurating of the Jewish dispensation. Not a whit before that time could this work be done, as Moses found to his sorrow when he attempted it forty years too soon. Not a whit beyond that time could it be delayed, as Moses found when, in false modesty, he made his various excuses. When the appointed time came, then the work was done, the necessary power displayed in the mighty signs and wonders wrought. Nothing could hinder it then, while nothing could effect it before.



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Again, when the designated forty years of wandering in the wilderness were accomplished, the proclamation was made, "Sanctify yourselves, for tomorrow the Lord will do wonders among you." They could not enter Canaan before because of unbelief, but now that the time had come, neither the unbelief of Israel, nor the swelling of the Jordan, nor the defences of the Canaanites, were of any avail to hinder them from possessing the land.

On the other hand, when this people were sent to Babylon for seventy years' captivity, not one year less could they remain there. Their sorrows and repentance and resolutions were of no avail to shorten the time. It became their duty to build houses and establish families, and to make all necessary preparations for remaining in captivity until their seventy years were over. Not even Daniel, with all his power in prayer and influence at court, made any attempt at return till the time expired. But when it did expire, then he offered his memorable prayer, the court became favorable, and the restoration was effected.

So, also, the Lord Jesus himself, though a full-grown man for some years, could not commence his ministry until the predicted time was fulfilled. He knew the time and observed it, commencing his preaching with the word, "the time is fulfilled." Had he attempted his ministry five years sooner it would doubtless have been a failure for the time, as was the case with Moses.

And the future marked events in the economy of God are just as definitely fixed. Known unto the Lord are all his works from the beginning. He knows the time when the darkness of this world is to be enlightened by the Lord's glorious appearing, as well as the astronomer knows when the darkness of the night will

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flee away by the rising of the sun. When the *time comes* the necessary light and power will appear.

It therefore becomes a matter of the greatest moment practically for him who would be a worker with the Lord to know whereabouts in the dispensations he is placed, and what, therefore, is the appropriate work for him to do. He must know what Scripture applies to this age and what to the age to come. He must know the difference between the times of the Gentiles and the times of the Jews; the difference between the Church and the Kingdom. If he is in the dispensation of the Church, he must be doing church work—that is, gathering out and perfecting the elect. If he is in the dispensation of the Kingdom, he must be doing kingdom duty—that is, ruling over the nations. If he is in the border land, where dispensations overlap and adumbrate, he must understand the cause of the apparent confusion and peculiar shading. And the Lord has wisely and graciously both revealed and concealed the times and seasons in such a way that they may be known as the knowledge of each shall be needed and come into play. When the disciples asked the risen Jesus a kingdom-time question, he gave them a church-time answer, since *their* work was to be church work. It was not for them to know the times and the seasons of the Kingdom, since *that* was then so far in the future, while their immediate duty was to receive the Holy Ghost for witnessing and for the gathering and perfecting of the Church. But as the Kingdom-time draws nigh it will be revealed to the wise and watchful, thus indicating the duties of the hour.

The Lord Jesus himself, our great example in all things, was exceedingly mindful in these things, and often admonished his followers of their privileges and

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hindrances in this regard, keeping them from undue exaltation on the one hand, and from undue depression on the other. Thus on one occasion he said, "Many prophets and righteous men have desired to see the things that ye see, and have not seen them;" and on another, "The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it."

As we are now standing in the latter days of the Christian dispensation, anticipating the fast-coming Kingdom, and foretasting in some degree the power of that age to come, it is especially desirable that the Christian worker of these times should understand his environment, and consequently his duty. Suffer then, the following suggestions:

First, let us understand well the character of the present dispensation—that it is elective and heavenly: that, so far as the establishment of God's cause in the earth is concerned, it is parenthetical until the regathering of Israel. Nothing universal or permanent will be achieved for the earth during this dispensation. God is now *visiting* the nations to *take out* of them a people which he may raise to the heavens. Our chief duty is not, therefore, to establish or build up something on earth, but to call out and separate God's chosen and prepare them for the heavens. We are not, as some would have us believe, "taking the world for Christ," or "extending his Kingdom on the earth," but we are gathering out the elect for the heavens. Missions and holiness, rather than ecclesiastical organization and moral reform, are the spheres in which we must chiefly exert ourselves. Perfected Christian character is what God now wants, more than any external arrangement of church or state or social order.



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But, second, while thus recognizing the character of the present dispensation, we should not fail to witness to and emphasize the coming dispensation, but should constantly proclaim it, and pray for its coming at the coming of the King. We are no pessimists. We have a grander optimism than the moral or political reformer ever dreamed of. The present evil age is not to last forever. The King is shortly coming and by him the Kingdom of heaven will be established upon earth. Our prayer is, "Thy kingdom come." Our proclamation is, "Behold the bridegroom cometh," and the response which we have from him is, "Behold, I come quickly." While, then, we do not join the world in its self-reforming schemes, we confidently expect for the earth, and for the race of man on the earth, a blessed regeneration. Our work in gathering out the elect is but the fulfilling of a condition, in order that the Lord may come to establish universal righteousness in the earth.

But, third, let us understand, as well as we may, both the limitations and also the privileges of our present situation. While we are not *in*, we may be nearing, a season of the highest power. God's power is marvellously bestowed at the inauguration of a new dispensation. Most of the miracles of Scripture cluster around the Exodus and the first coming of Christ. But as his people receded, in time, from these epochs, there was receding of divine power, till apostacy followed. How sad were the times of the Judges compared with the times of the Exodus. And what a shading-off of divine power is there in the history of the church, even as given in the New Testament, to say nothing of the dark apostasy that followed under the reign of the papacy. All the later epistles are full of warnings concerning the sad times coming, as the church receded



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in time from the glorious pentecostal days. The Apostles and early Christians generally seemed to feel that they were in an ebb of divine power—that the tide was receding.

But now, on the other hand, we are approaching, instead of receding from, an epoch of divine power. We are drawing nigh a dispensation which is by far to exceed, in power and blessedness, any that have gone before it. Consequently, if we are in our proper place and work, we may expect a blessed increase of knowledge and of power as we near the dispensation of the fulness of times, to which all the prophets have looked forward. We are to measure our privileges, then, not altogether by the centuries of privation that lie behind us; but in some degree, by the centuries of power that lie before us. We may taste the power of that age to come even now. Yet here we must be cautious—we are not yet in that age, and a tremendous battle must be waged before we are in it. We may taste its blessedness, and the taste may greatly transport us; we may have wonderful victories, yea, we shall not rest content unless we have them; and yet until He comes, we are yet in this present evil age, where the god of it holds sway.

But, fourth, we should understand the Scriptures, especially those portions that bear more immediately on the transition periods. Many of the directions of the Lord Jesus to his disciples had reference to the immediate crises or turning-points of the dispensations. Indeed much of the New Testament is tuned to this key. For example, Christ's directions to the seventy and to the twelve are of this sort, as he sent them to herald the impending presentation of himself to the Jewish people as their king. They were to have no ordinary



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and natural means of support, because extraordinary and supernatural power was to accompany them in this crisis. But after that crisis was passed he said, "If any has a purse let him take it, and he that hath no sword, let him sell his garment and buy one," thus recognizing the wane of divine power as they receded from the point of crisis. Many of the Savior's words, as, for example, on non-resistance of evil, and to the selling of property in order to give alms, etc., have been a puzzle to many people, and have in the past been generally disregarded even by the most devout. The explanation is that they pertain to the crises of dispensations. Therefore now, as we are approaching another crisis of dispensations, they are brought freshly to mind, and are being observed by some under the guidance of the Holy Spirit. The "faith principle" of the support of Christian workers is fast coming into use. And the reason is, that we are approaching, yea entering, the end of the age.

But here we need great caution and wisdom, and guidance of the Spirit, not only in our own adoption of the principle, but in our judgment of others. We need much enlightenment to know where we are and what we are. The Spirit must teach as well as the letter of the word. This principle may be one thing with George Muller and another with Count Tolstoi. Let the Christian worker not adopt this principle as a fashion, or simply because some one else has.

And thus this subject of dispensational environment leads out in many directions. They cannot all be treated in one short discussion like this, but these suggestions may, at least, serve to make the Christian worker mindful of the necessity of obeying very carefully the behests of the Master, as given both in the Word and by the Spirit.



# *The Coming of Christ*

*Is the Millennium to Come before Christ, or is Christ to Come before the Millennium?*

By I. M. Haldeman, D. D.

This article has been published in pamphlet form, but Dr. Haldeman says the supply is exhausted. We are glad to give so clear a testimony place in Grace and Truth.—Editor.

**T**HE Scriptures teach that a period of universal blessing is coming to this world. That period is familiarly known as the "Millennium." The word is a compound from *mille*, a thousand, and *annus*, a year, a thousand years. The base of the word is the statement of Revelation 20:4, "They lived and reigned with Christ a thousand years."

During this thousand years men will beat their swords into plowshares, their spears into pruning hooks, war will cease, peace will prevail, iniquity will be banished, and righteousness will triumph. Human life will be lengthened. The man who dies a hundred years old will be, relatively, an infant, and his sudden death due to Providential judgment. The earth will become fruitful; so that the desert shall blossom as the rose. The heavens will be purified, storms will no longer rage, and the earth shall be at rest in the harmony of the spheres.

Such is the Millennium.

## *Post-Millennialism Defined.*

There is a certain class of teaching which declares that our Lord Jesus Christ will not come till after the Millennium. It is known as Post-Millennialism. It holds that the Millennium is to be introduced by the preaching of the Gospel. The Gospel will be preached, the Spirit will operate, all hearts will be regenerated, righteousness will rule the nations, and Christ by his Spirit in men will rule the world. At the close of the thousand years Christ will come. He will raise the



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dead who have fallen asleep in him, and reward them. He will raise the unrighteous dead, and cast them into the second death. After that will be the great conflagration, and the end of the world.

This is the popular view, the orthodox view, the view of modern theology. In spite of Carlyle's bludgeon phrase about "insane optimism," with much self-satisfaction it assumes itself to be the optimistic view.

Its watchword is, "The world is growing better."

All progress in science, art and culture is hailed as the emphasis of the watchword. Because men can ride in automobiles, have made an advance in rapid transit, and can send messages across the sea without wires, it is indisputably evident that Christianity is moving on to its final conquest of the world. In other words, every evolution of the natural man along the line of utilitarianism is accepted as a witness of Gospel triumph, and a sure indication that the threshold of the Millennium is within sight.

This doctrine of the Millennium before Christ refutes itself. That it refutes itself is self-evident. For example: If the world were converted to Christ today, there would be, necessarily, a thousand years before Christ would come in person; but, as at this moment there are some hundreds of millions more unbelievers and pagans in the world than when Christianity began, and as, at the present rate of conversion, many centuries must elapse before the world can be brought to Christ, no one living in the centuries beyond will behold the coming of Christ. The coming of Christ, therefore, is not *imminent*; it cannot be looked for, it cannot be a vital factor in any practical Christian life. If Christ is not coming for hundreds of years, for a thousand at least, then his coming is not a doctrine which interests



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me, immediately, at all, nay, it is so far off that I will not bother with it, nor with those who bother me about it.

This is, in truth, the attitude of all genuine Post-Millennialism. It repudiates, absolutely, the doctrine of the second coming, treats it as a sporadic error of the early Church, looks upon those who hold it now as among the impracticables, and warns the faithful against the demoralizing tendencies which such a doctrine, and such teachers, are sure to produce. This is the logical attitude of Post-Millennialism; and it is this attitude which brings the refutation of the doctrine which it teaches.

It does so because this attitude brings it face to face with the fact that one verse in every twenty in the New Testament (it is said) speaks of the second coming of Christ; the fact that in the New Testament we are exhorted to be waiting for, watching for, and looking for the coming of Christ; the fact that Christ himself announces his coming in an hour when we think not, and bids us watch lest coming suddenly he finds us sleeping; the fact that the language used concerning the second coming, in its simple and primal force, signifies that the coming of Christ *is imminent*, that it might take place in our day; the fact that the exhortation of the highest, holiest, and most practical Christian living in the present is based on the assurance that at *any moment* Christ might come to inspect our faithfulness or unfaithfulness.

These are the facts—facts which on their surface utter a protest against Post-Millennialism. Post-Millennialism must, therefore, explain these facts. In order to do this, it spiritualizes them.

Such a passage as, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man



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cometh," is made to signify the coming of death; forgetting that never—not in a single case—is Christ said to *come to the Christian* at death, but, always, the Christian at death is said *to go to Christ*, it confounds the coming of him who is Life itself with that of which he is the very opposite; forgetting, also, that wherever he comes death flees and life abides. Under the inspiration of this spiritualizing concept, it feels quite at liberty to take whole bodies of promises which belong exclusively to Israel and give them to the Church, in order to sustain the pleasing and optimistic idea that at the end of this age, and as a result of Gospel preaching, the knowledge of the Lord shall cover the earth as the waters the face of the deep.

Such a process of exposition violates all scientific, as it does all Scriptural, law of exegesis, and makes the Word of God a nose of wax to be twisted in any direction according to the versatility, or genius, of the spiritualizing expert.

Now, a method of exposition which denies the plain sense of Scripture, violates the basic principle of interpretation, and holds out hopes which neither history justifies, nor Scripture warrants, refutes itself; nor is it too much to say, that a vast deal of the unbelief and open infidelity in the Church today is due to this fashion of theological fumbling with, and perverting of, the Word of God.

### *The Opposite Doctrine Stated.*

The Scriptures teach clearly enough that, so far from this world growing better and better till Christ comes, it will grow from bad to worse till he comes.

This is the testimony of the Son of God himself.

In his last discourse on the Mount of Olives he



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declares that while he is away there will be wars and rumors of wars, nation will rise against nation, lawlessness will be multiplied, the love of many will wax cold, there will be false Christs who will arise to deceive many, and Anti-Christ himself shall appear, setting up his own image in the temple of God. He declares, in the Gospel according to Luke, that just antecedent to his coming there will be distress of nations, men's hearts failing them for fear, the heavens full of portents, and the sea and the waves roaring as though broken loose from their bounds. In the eighteenth of Luke he asserts in the strongest possible form that when he comes he will not find faith on the earth. He declares, unequivocally, that when he comes back he will find the world in the same moral condition as in the days of Noah.

We know what the world was in the days of Noah; it was so vile, so corrupt that, by a flood, God swept the whole race away, with the exception of eight. He declares that when he comes back he will find the earth in the same condition as in the days of Lot in Sodom. We are not ignorant of the condition of Sodom. That evil city has passed its name into the nomenclature of crime as the word which most fitly expresses the filth and iniquity of man; the stench of that center of human corruption so filled the nostrils of Jehovah that he sent down fire out of heaven to destroy it. There is no doubt that in many respects, even with all its sin and pest spots, New York is, today, outwardly, a model of virtue alongside of Sodom; yet the Son of God, the eternal headquarters for truth, testifies that when he comes back the world will equal Sodom in iniquity, and that instead of the purple and the gold of Millennial days he will



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find the same festering shame and wantonness as were found in the days of Noah. Language could not be plainer concerning the moral condition of the world antecedent to the coming of Christ.

### *Paul's Testimony.*

Paul does not vary from the testimony of his Master. He calls the Ephesian elders around him and assures them that the days are coming in the Church when there shall be false teachers and false doctrines. In his first epistle to Timothy he warns that youthful preacher that in the latter times there will be a departure from the faith, an open apostacy, the coming forth of wandering spirits, and the wide-spread propagation of the doctrine of the disembodied dead, or Spiritism; while, at the same time, he warns of the uprise of that profession in the Church which would teach the merit of fasting and proclaim the doctrine of celibacy.

In his second epistle he emphasizes his warning by declaring that in the last days shall come, not the Millennium, but "perilous times." Men, he says, will be lovers of pleasure more than lovers of God, there will be a form of godliness, and side by side with it, a denying of the power thereof; evil men and seducers shall wax worse and worse, deceiving, and being deceived; and the Church, refusing to listen to doctrinal preaching, and turning her ears open to teachers who can tickle them, will be turned away from the truth of the written Word to fables, to the constructions and imaginations of men.

In his epistle to the Thessalonian church he repeats to them the warning he had already given, that at the close of this age there would be an apostacy; that the Day of Christ, the Millennium, could not possibly come



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until there should come a falling away first, and the man of sin, the son of perdition, the wicked one, the lawless one, the Antichrist, should come, and, seating himself in the temple of God, exalt himself above all that is called God, showing himself that he is God.

### *What James and John Testify.*

James, the conservative Apostle of Jerusalem, testifies that in the closing hours of this age labor and capital will look at each other with threatening gaze; rich men are warned that they are heaping their treasures together for judgment; the Christian laborer is exhorted not to take things in his own hand by violence; he is exhorted to wait, not till the times shall ameliorate themselves through the preaching of the Gospel and the diffusion of the Spirit of Christ, but to wait, patiently, because "the coming of the Lord draweth nigh;" and because he is coming as a Judge, is even at the door.

The Apostle John was the beloved disciple; he lay on the Master's heart, and heard the beating of its gentleness and love; if ever a man could have been inspired to speak soft things, hopeful things, he would have been that man.

And how does he speak?

He simply adds to the testimony that has gone before, and adds to it an emphasis which cannot be mistaken. He assures the whole Church that the distinctive marks of the closing hours of this era is not the universal spread of Christianity, not a world under the power and domination of Christianity; nay, the mark, he says, the sure, certain mark of the last time is the coming of Antichrist. "Little children . . . Antichrist shall come; whereby we know that it is the last time."



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But, when you turn to the nineteenth chapter of the book of the Revelation, you have the beloved disciple testifying again with the most scenic effect. He pictures the second coming of Christ, he goes into word painting.

Say nothing, for the moment, about the manner of Christ's coming, just consider the attitude of the world when he does come. Note what he finds. He finds Antichrist, the false prophet, and the confederate nations, organized in open and blasphemous rebellion, a world full of revolt against his name and his laws; as John puts it, by the inspiration of the Holy Spirit, "Gathered together to make war against him that sat on the horse."

A world gathered together to make war against Christ! Could anything more dynamically demonstrate the fallacy of a Millennium before the coming of Christ?

Jesus Christ and the Apostles, therefore, without a single break in the testimony, declare that, so far from this world growing from bad to better till he comes, it will grow from bad to worse.

The truth of the matter is, the Scriptures teach that the Millennium is not to be introduced by the Gospel, but by judgments at the coming of the Lord.

### *Judgment First, Then the Kingdom.*

Nay, so far from a Millennium introduced by the Gospel, that Millennium is to be introduced by judgments at the coming of our Lord Jesus Christ.

Mark what is done with the tares. They are cast into the fire. So, we are told, it shall be at the end of the age. The angels will come forth and cast the wicked



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into a furnace of fire; then shall the righteous shine forth in the kingdom.

Judgment first, and then the kingdom.

In the seventh parable of Matt. 13 a drag net is brought to the shore, the good fish are gathered into vessels and the bad are thrown away; so, we are told, and by the Lord Jesus Christ himself, shall it be at the end of the age. The wicked shall be severed from the just, cast into a furnace of fire, and then shall the righteous shine forth in the kingdom of the Father.

Judgment first, and then the kingdom.

In Matthew 25:31-46, Christ is represented coming in glory. He sits on his throne. He separates the sheep from the goats. He casts the latter into the fire, and then the kingdom is set up.

Judgment first, and then the kingdom.

In Luke 19, a nobleman is rejected by his citizens; he goes into a far country to get the title deeds of his kingdom and return. Having received the kingdom in the far country, he returns, calls his servants about him, rewards them, summons his enemies, punishes them, and then establishes his kingdom.

The analogy is translucent. The Lord Jesus Christ has been rejected by his citizens. He is in heaven securing the title deeds to his kingdom; when he has received the authority, and the full hour to reign is come, he will return, call his Church up about him, reward them, enter into judgment with his enemies, and then set up the promised kingdom.

Judgment first, and then the kingdom.

James testifies that the Lord is coming. And how is he coming? Not as one who bears the olive branch in his hand to match the palm branches and hosannas



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of a welcoming world, but as a judge who standeth, even at the door, ready to smite.

In this place it would be easy to break off the line of New Testament utterance, and, taking up the Old Testament, show that, without a single exception, wherever the Millennium is spoken of, invariably it is preceded by a description of judgments at the coming of the Lord. Prophet after prophet speaks in glowing terms of that day when the earth shall be filled with the knowledge of the Lord, and when all shall know him from the least unto the greatest; but, so surely as they rise into sublimity of description concerning that era, just so surely do they lift up the voice to proclaim that the day of peace and joy shall be introduced by judgments from heaven, by troubles on earth, and by the swift and fiery coming of the Lord to vindicate righteousness, and execute wrath.

Judgment first, and then the Millennium.

### *Apocalyptic Testimony.*

This is the rule, this is the testimony, and it never varies. I pass over this immense and almost measureless testimony of the Old Testament, and content myself with two pictures in the book of the Revelation as all sufficient and final witnesses to the proposition that judgments at the coming of Christ will introduce the Millennium.

In the sixth chapter of this book of the Consummation, you find the world on its knees in an attitude of prayer. And what is the prayer?

Are they crying, "Come, Lord Jesus, and receive the kingdom which has been thine a thousand years? Come and behold how thy Spirit rules and reigns in us, and the whole earth is at peace beneath thy sway? Come that we may behold thy face in love?"



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Nay, with one voice they cry, "Mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

Could language more definitely declare that the Lord is coming to introduce his kingdom by the execution of judgment against a world of sin?

But mark the nineteenth chapter of this book of the Revelation.

That chapter gives a portrait of the coming Christ.

Look at him. His eyes are a flame of fire. A sword goes out of his mouth. He has on a coat dipped in blood. He is followed by armies. He is coming to make war, to smite the earth, to tread the winepress of the fierceness of the wrath of Almighty God; to rule the earth with a rod of iron and dash it in pieces as a potter's vessel.

Is that the picture, the portrait, of one who is coming to find a Millennial era? Nay, it is the portrait of a Judge, holding in his heart the long pent-up judgment due a rebel world.

Note what he does. He casts Antichrist and his company into the lake of fire.

Note what follows. An angel from the presence of the Lord comes down, lays hold on the devil, and binds him a thousand years.

Note further what follows. The resurrected ones sit on thrones, and, it is said, "They lived and reigned with Christ a thousand years."

That is the Millennium.

And when does it occur? *After the Lord descends in judgment.*

Judgment first, and then the Millennium.



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The coming of the Lord first, and *then* the Millennium.

If these two chapters, the nineteenth and the twentieth, were painted by some modern Michelangelo, in three panels, in the roof of every church, the voice of Post-Millennialism and the easy going platitudes of so-called optimism would not be heard in the land. Here are the three panels:

The Lord coming in glory to judge Antichrist and his hosts.

An angel binding Satan.

The Church seated on thrones ruling over the earth with Christ for a thousand years.

The testimony of God's word is conclusive. There can be no Millennium till Christ comes.

In the very nature of the case there can be no Millennium till Christ comes.

### *Conditions Precedent to the Millinneum.*

There can be no Millennium till war is at an end; war cannot end till there is one universal authority recognized in the earth; there can be no universal authority, no universal king, till Christ comes, and takes unto himself his great power, and reigns.

There can be no Millennium till righteousness reigns; and we are told by the prophet Isaiah that the world will not learn righteousness till "the Lord's judgments are in the earth;" nor will the Lord's judgments be in the earth till the Lord himself shall come.

There can be no Millennium till Satan is bound; and the Word of God distinctly teaches that Satan cannot be bound till the Lord comes.

Nay, Satan cannot be bound, righteousness cannot reign, peace cannot fill the earth till he comes who is



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the Prince of peace, and whose presence shall assure it to the sons of men.

Men may scheme, civilization may take its highest course, new plans of human government may be evolved, humanitarianism and morality may even put on the name of Christ, and culture the flesh in that adorable name; no matter, though the chisel of the sculptor ply, the brush of the artist sweep, the pen of the author write, the voice of the orator and the rhetorician be heard, and the legislators remake and burnish their statutes, over all the efforts of man, and the efforts even of the Church to build a quasi kingdom of God while the King is away, there will be heard the voice in heaven saying, "I will overturn it, I will overturn it, till he comes whose right it is to reign; and I will give it to him."

### *Christ Is Coming.*

Christ is coming to bring in the Millennium. He is coming to link this world to the throne of God, to make it the home of righteousness and truth. He is coming to banish the power of Satan, and the trace of his evil handiwork. He is coming to brush away all tears, stop the long procession to the grave, hush all sounds of discord, write finale over all things that hurt or destroy, make the stones vocal with praise, and the very dust to be fruitful in glory. He is coming to give victory and triumph to man; to make the earth, no longer the swinging cemetery of the dead, but, as it ought to be, the Paradise of God; to make the days of man as "the days of heaven upon earth," and turn the devil's lie into infinite truth, "Ye shall be as God."

The full glory of that coming cannot be described; even the language which the spirit has chosen to proclaim it breaks down under the weight of the glory.



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I have seen a wave in mid-ocean under the splendor of the setting sun, until the heart of it was shot through and through with the wealth of heaven's tints; and through its irridescent but transparent brilliance, have seen in clearness the vast, shoreless beyond; when, suddenly, that wave broke into foam and spray, and veriest spume of crushed waters, until the rising winds swept it into a wreck of color and foam and blinding mist, shutting out, for a moment, all concept of the beyond. So, sometimes, as I read, the speech of the Coming is as the lifted wave, clear, crystal, transparent, shot through and through with the glories of heaven, until I can see some way into the shoreless beyond, into that kingdom of whose "increase there shall be no end;" then the phrase breaks, the words crush, metaphor, symbol, and figure fall together in indescribably spray and blinding mist of splendor, and, for a moment, shut out the vista.

He is coming to the mount from which he ascended. He will sit there in judgment on the last great masterpiece of Satan, the Antichrist, whom the valley of Tophet will open to receive, both him and his, forever. Repentant Israel will take up the fifty-third of Isaiah and cry, "We did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions." They will cry, "Lo, this is our God, we have waited for him." Then voices in heaven will be heard, saying, "The kingdoms of this world are about to become the kingdoms of our Lord and his Christ." It is the official announcement of the Millennium. The Millennium era has begun.

### *Therefore—"Watch!"*

Let me warn you as a church, that while between us and the coming of Christ in glory, between us and that

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moment known as the "Day of the Lord," *there are many predicted events*, yet between us and the sudden, secret coming of Christ into the air, *there is not a single predicted event*, not even a hand's breadth. According to our Lord's word he might descend into that upper air any moment unseen and unheard by the world. All who are truly his will be gathered up to meet him, that they may be out of the way of earth's coming storm; and that they may come back at last with him, at the appointed time, in the great procession of glory, and set up that kingdom for which ages have sighed and saints have prayed. We are not to be looking for "signs," but listening for "sounds," the sound of a trump; waiting, as did the Thessalonians of old, for the *secret gathering together unto the Lord*; and, while waiting, to be so full of divine activities that we may be commended now, as they were then, for our "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ;" living daily as "examples to all that believe;" and day by day fulfilling the admonition of the Lord to "Watch, lest coming suddenly, he finds us sleeping."

**C**"When I pray for anyone, I place him right in view of my heart, and neither see nor think of anything else, but look at him alone with my soul."  
—Luther.



# *Some Facts about the Self-Styled "Pastor"*

*Charles T. Russell (of Millennial Dawn Fame).*

**By Rev. J. J. Ross.**  
**HAMILTON, ONT.**

Suit for libel was entered against the author by C. T. Russell, in the Criminal Court, Hamilton Ontario, Canada.

The following letter explains itself:

Hamilton, Ont., (85 Queen St., April 15, 1913.

"Mr. Robert U. Garrett,  
"Asheville, N. C.

"Dear Sir: 'Pastor' Russell brought the action in the Criminal Court. His purpose was to *put me in jail*.

"The suit went against him *on his own testimony*. The verdict was given April 1, 1913.

"Yours very truly,

(Signed)

"J. J. ROSS."

**I**N this leaflet I am to tell you something about the so-called "Pastor" C. T. Russell, the founder and chief executive of "Millennial Dawnism." Though the name of Russell is quite familiar, very little is known about the man himself. Nothing is known of his parentage nor of his early boyhood. We first hear of him selling shirts in Alleghany, Pa., having inherited this business from his father. He lectured on religious subjects from time to time in various halls and churches, becoming known as the crank preacher. He got a considerable following of the baser sort and sold out the five men's furnishing stores which he owned, thenceforth devoting all his time to teaching and preaching his peculiar religious doctrines and giving out that he himself "was some great one." He never attended the higher schools of learning, knows comparatively nothing of philosophy, systematic or historical theology, and is totally ignorant of the dead languages, and yet he is successful in making



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his disciples believe that the most difficult passages in the Old Testament and the Book of Revelation are as simple as a sunbeam to him. "Pastor" Russell was never ordained and has no church affiliation. He would not be given a place in the pulpit of any evangelical church on the American continent or any other country where he and his religious views are known. By thousands he is believed to be a religious faker of the worst type, who goes about like the Magus of Samaria enriching himself at the expense of the ignorant. Years ago he gave himself the title of "Pastor" and from this many have inferred that he was a properly approved minister of the gospel. In 1879 he married Miss Marie F. Ackley, who divorced him a few years ago on the ground of cruelty and of having wrong relations with numerous other women. In court she proved improprieties between her husband and one Rose Ball. Mrs. Russell is now living at Avalon, Pa.

"Pastor" Russell was in Toronto a few weeks ago and announced himself as the head and "president" of the so-called "International Bible Students' Association," with head office in London, England. When he first began his propaganda his headquarters were in Alleghany, Pa. In course of time he was successful in building up an elaborate publishing establishment in Pittsburg, which he called "Zion's Watch Tower." In a worldly way things went well with him for a time. Then he gave the name "Millennial Dawn" to his publications. Then stories of the divorce proceedings got into circulation about him, and his business suffered. Wishing to frustrate the verdict of the court in giving his wife alimony, he changed the name of his publications to "Studies in the Scriptures" and transferred the head office to Brooklyn, N. Y., where it is at the



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present time. Since taking this new location the institution is known as "The Watch Tower Bible and Tract Society," "The London and Brooklyn Tabernacles," "The People's Pulpit," and now the "International Bible Students' Association." It comes out that these names separately and together are appellations bestowed by Russell upon himself and his followers. By the name "International Bible Students' Association" the public is deceived into thinking that the institution is international in extent, that the governments of the world are behind it, and that it is made up of accredited representatives of all the denominations and theological colleges, when in fact the name stands only for the followers of one man, and not a scholar at that. That appellation is therefore a misnomer. Its purpose and use is to deceive the public. The opinion of that organization (if it be an organization) is the opinion of one man.

At the present time The Brooklyn Eagle has its talons in Russell, and shows him to be a most undesirable citizen. Many other papers, both secular and sacred, on both sides of the line, are compelling him to stand forth in the limelight of his true colors. By The Brooklyn Eagle he stands charged with defrauding his wife of her dower in trust, with having his name sensationally connected with those of numerous other women, with giving himself out as an interdenominationalist, when in fact he is connected with none, but opposed to all, with publishing himself as giving addresses to great crowds in important places where he has not spoken at all, with seeking to dupe certain ministers into supporting daring transactions, with being illegally connected with lead, asphalt and turpentine companies, with selling or causing to be sold "Miracle Wheat" at \$60 a bushel, with influencing the



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sick and dying to make their wills in his favor, with engineering the sale of a property worth \$35,000 for \$50, for the purpose of defrauding another. These are sins no man would care to have charged against him, and yet they are publicly accredited to this "Pastor" Russell, the "President" of the so-called "International Bible Students' Association," that world-wide society that spoke the other day with such authority on the subject of eschatology, stating that there was no hell for the sinful. Does it not look as if the wish were parent to the thought in this case? These and other charges have been made against this false teacher and shepherd, and remain unanswered. He is an eccentric individual and advertises on the bill-boards in a most grotesque fashion. Judging from his advertisements of himself, many do not think him normal, and some are persuaded that he is self-deceived.

Russell has published a set of books, bound in six volumes, including about two thousand pages, which he now calls "Studies in the Scriptures." The title is misleading and is intended to deceive the Christian public. The teaching of these books subverts the faith of Christians of all evangelical denominations and substitutes for the truth as it is in Christ the destructive doctrines of one man, who is neither a scholar nor a theologian. The whole system of Russellism is anti-rational, anti-scientific, anti-Biblical, anti-Christian, and a deplorable perversion of the Gospel of God's dear Son.

There is nothing in the English-speaking world to compare with the system presented in the books for error. The great heretical leaders of the early centuries were not more daring, more blasphemous or more destructive than is the author of these books. They contra-



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dict almost every fundamental of evangelical Christian faith by a bold denial of the proper deity, incarnation, resurrection, ascension and high priestly intercession of Jesus Christ. Russell also denies the Second Advent of Christ in the Biblical senses of that event, the personality, work and deity of the Holy Spirit, the Trinity and the atonement made through the death and risen life of Christ. He teaches that the Second Advent of Christ took place in 1874, that those who sleep in Christ experienced their resurrection in 1878, and that the present order of things will terminate in October, 1914. He also makes bold to affirm, the Bible to the contrary, that "eternal life" is mere existence, being exclusively a quantity, not a quality of life; that it is not a present possession on faith, but a future inheritance conditioned upon good conduct and character here. Moreover, Russell teaches and affirms in these books that there is no conscious future punishment for sin, and, though inconsistent, after death some time, somewhere, there will be a second chance and another offer of salvation.

Thus we see from a careful and unprejudiced analysis of the teachings of the Millennial Dawn Books, issued by the self-styled "Pastor" Russell, that the system of error which he represents is a combination of Unitarianism, Universalism, Restorationism, Second Probationism, Swedenborgianism and Annihilationism.

Every reader is warned against this false teacher and his teaching as dangerous in the extreme. It is safer to stand by the Lord Jesus than by any human teacher. It is safer to take our system of truth from the Bible than from the Watch Tower. It is safer to take the creeds of Christendom than the vagaries of one man. See Matt. 7:15; 1 John 4:1.



## *“Wonders May be Done by the Name.”*

A message to those seeking deliverance from any evil habit.

“Thou shalt call His name Jesus, for He shall save His people from their sins.” (Matt. 1:21).

“The name of the Lord is a strong tower. The righteous runneth into it and is safe” (Prov. 18:10).

**I** LEARNED a wonderful lesson, not many years ago, concerning “The Name,” from an old heathen Mochuana.

We were traveling in Bechuanaland: heavy rains, causing swollen rivers, stopped our progress, and we lay for days on the banks of an impassable stream, our only shelter from the inclement weather the old-fashioned bullock wagon. Other travelers by wagons and carts came along; each stopped in turn by the swollen torrent, until quite a little canvas camp lay along the water’s edge.

There was no lack of discomforts of every kind to be endured on that marshy plain. Rain, rain, rain above, and mud, mud, mud below; and whenever the rain stopped, and the warmer air made itself felt, swarms of mosquitoes made the night hideous with their trumpeting and their stings. Being limited for time in which to accomplish our journey, the trial of the delay in our onward progress increased the burden of the adverse circumstances in which we were placed, but there was a “needs be” for our being led to and kept in that precise spot.

Worse than all other trials, than the enforced imprisonment in the narrow confines of that wagon, than the inability to cook or prepare a palatable meal, than the going for nights without rest on account of the onslaughts of the mosquitoes, was the fact that we were



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subjected to the horrible sights and sounds caused by the existence in our near neighborhood of one of those curses—which in those rays invariably followed in the wake of British occupation of a new territory—the way-side canteen.

Close to the drift of the river, on the main road which all wagons going to and from Kimberley with wood or produce from the interior must travel, lay this horrible den, this trap for unwary passers-by; and there the natives of the surrounding districts by hundreds had lost their all. The wagons and cattle, goats and sheep, which it had taken some of the poor creatures their lifetime to collect, were gone in a few months into the grasp of the rapacious trader, who thus throve and amassed wealth by draining the very essentials of life from the poor besotted beings who yielded all up in exchange for the vile adulterated compounds with which he robbed them of their senses, and made them from their “first drunk” helpless victims, to be fleeced at his will, pliable dupes for his cupidity to fatten on.

He told me himself, in reply to my pleading with him to give up the iniquitous traffic: “I came here almost penniless, a few years ago, and now I have gained possession of all these acres. All the land you see to that far outlying beacon is mine, and all these flocks and herds, these buildings and gardens, and you coolly ask me to give up the trade that has brought me all this wealth. No! the interest of my wife and children are to be considered in the question.” All remonstrance and pleading were vain. The proprietor of this money-making, death-dealing concern was not to be moved, and I had to witness, during those days of storm and rain, numbers of fellow men going backwards and forwards between those wagons and that door of ruin, old men,



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young men, here and there a white men, but mostly black men—the ignorant natives of the country, ragged, wretched, besotted.

Again and again my soul, in an agony too deep for articulate prayer, cried out to God, as those staggering figures, with brutalized faces, screaming out as only drunken savages can scream, passed in and out of that canteen door; every now and then English oaths picked up in Kimberley, intermingled with their native language, making this horrible picture of what European civilization brings to the savage races still more horrible. One felt suffocated with the pain, the shame of it all, and, oh, so powerless, so helpless to do anything to stay the curse, to save those wretched lives from the destruction going on before one's gaze hour after hour. My brain felt on fire, as it were, and I cried in an almost despairing agony to God, and then a calm came over me and a prayer, and with the prayer a call. I clambered out of the wagon and went toward the canteen.

Of all the figures there, I seemed to see only one, a poor aged man, with a few filthy rags only very partially covering his equally filthy body, loathsome with sores, his bloated face and bleared eyes,! so repulsive-looking that one shrank instinctively from the sight.

He was just staggering towards the canteen to get another drink, when I went up to him and said, "Old man, I want to speak to you." He turned round stupidly and gave assent. "Come aside a little."

He followed me back to my wagon, and there in broken "taal," which I could speak and he understood a little of, I asked him why he was killing himself with this drink.

"Why?" he answered, "why, you know why—because I can't help it!"



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I said, "But you can help it; you need not go on drinking."

"What!" said he, "do you think any man would be so foolish as to go on taking that stuff, that 'brandt' (literally, burning), if he could help it, if he could stop from it? No, no! You English know that well enough, therefore you bring this 'toer goed' (literally, magic potion, witch's stuff) to us. You know when we once taste it we can never be free again, never, never! It was so with me. For months after that canteen was opened I never went near it. I saw how it diseased my neighbors; how they went mad after they had been there; how they gave their cattle and their sheep to the white man there, just to get a bottle with that stuff in it; how they could not rest when that was done, but had to get more and more, till everything they had was given to the white man; and their bodies were sick and full of sores, like mine is today, and their eyes got blind, and their hands could not carry the food to their mouths without spilling it; and yet one day I let a mate talk me over to taste the white man's magic.

"I thought I would only taste a little drop, just to see what it was like; that is five years ago, and—well you know how it is when you drink the white man's magic. You never leave off again. I drank and drank. I drank that time till I drank out all the money I had by me; then I went home and brought a goat to the canteen man, and sold it for the drink, and my wife cried when she saw that I had also come under the spell of the white man's stuff; but it was no use; I was miserable, too, but I could not stop; and I drank more and more. I drank out all my goats and sheep and cows and my few oxen and wagon—the canteen man has them all—and now I'm sick and half blind, and with all these



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sores, and I only want to drink, drink!"

"But how do you get the drink if you have no more things to sell to the canteen keeper?"

He chuckled. "Oh, I get it. When all my money is gone the canteen keeper gives me drink till I owe him \$5. Then he won't give me any more, so then I get my brother-in-law to lend me his wagon, and, weak as I am, I gather wood in the veldt, bushes, and bits of wood, till I get a wagon load. Though I am sick, the longing for the drink, when the canteen man won't give me any more, makes me strong to go on getting the wood together, till I get enough to go to Kimberley to sell it; and my brother-in-law sends some one with me (my wife is with me now) to take \$5 for him for his wagon, and I buy a little brandy in Kimberley, and then bring all the other money, sometimes \$15, to the canteen man here, and I drink every day till I drink all the money out. Then he lets me drink after that for another \$5; then I have to get more wood. So I live."

I said: "But you are killing yourself!"

"Yes," he answered, "I know that; I am almost dying now, I shake all the time, and I can't be without the drink one day. When my money is gone, and the canteen-keeper won't give me any more, I cry so, that my friends must give me some; but today I can get plenty! I have just sold my wood in Kimberley. *I can drink! I must go now and drink!*" And he wanted to move off.

I pleaded with him then—asked him if he would not try and give up the drink, for his poor wife, for his children, to save himself from dying. He laughed a strange, despairing laugh. "You ask, don't I want to get well? Don't I want to give my poor wife and children some money to buy food with? Of course, I do. What man would not like to be well of this disease?"



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Why do you talk so? You know as well as I do that there is no help for me, that there is no doctor on this earth can cure a man of this witchcraft."

"There is, there is!" I said, as it rushed over me. "*They that be whole need not a physician, but they that are sick.*" I told him of that Jesus, that loving One, who healed all the sick who came to Him. As I told him of one and another who had come to that Jesus and been made whole, those bleared eyes seemed strained with eagerness, and he broke in on me almost breathlessly in excitement, "Is it true, is it true, missis? Are you telling me true? Where is this man? Tell me, tell me! Is he in Kimberley? Oh, take me to this doctor, I will give Him all the money for the wood I gather, till he has ten loads or even more, more if He wants it, only take me to Him."

I told him this doctor asked for no money, wanted no pay, only for people to ask Him to make them well; but here came the difficulty to explain to him how he could ask the unseen Christ. He was quite a heathen, had never had anything to do even with Christianized natives, knew nothing about God but the name as he had heard it in curses in his canteen experience. I asked the Spirit to help me to explain to him the Heavenly Fathers' love, and the coming of Christ to live and die for us here, and the saving power of that Christ. But he wanted to see Him. I felt that the records of Christ's earthly ministry only deepened the sense that that personal contact was necessary; then praying for light, I was led to get the Bible, and turning to Acts 3, told him word for word the story of that man lame from his mother's womb to whom Peter and John brought the message, "*In the name of Jesus Christ of Nazareth, rise up and walk*"; and of what came to pass; how that help-



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less man got that perfect soundness in the presence of all. I told him that same Jesus was with us now, and would heal him if he asked for it. The blessed Spirit carried the message home; that darkened mind drank it in.

At last he said, "Tell me the name." I told him.

Then he said, "How must I ask Him?" I said, "Just here we can ask Him," and I knelt down on that wet grass by that wagon side; the old man knelt, too. I can never forget that moment; the sun broke through the clouds, and shed its light upon that poor ragged, besotted old Kaffir, kneeling there, with his face buried in his hands, on the wet ground, seeking deliverance.

In a few broken words, for my heart was almost too full to speak, I asked that God would glorify His child Jesus and show His mighty healing power on this poor life, and then this poor old drunken heathen said himself, "*Great doctor, make me well.*"

He rose and asked me again, "What is the Name?"

"Jesus," I said.

"Jesus, Jesus," he went away, murmuring to himself.

I lost sight of him amongst the group of wagons, and that afternoon we moved away to a quieter and healthier spot some miles distant. After some days, we returned to that crossing to find the river had subsided sufficiently to permit wagons to pass over. As we approached one of the wagons, a woman came towards me.

"Missis," she said, "is it you that spoke to my husband last week? Oh, what did you do that he is healed from that drink?"

"Why!" I said, "did he not tell you?"

"No, he said he did not know if he might speak of it, but, O Missis, *he is cured, my husband is cured!* He



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has never been to that canteen again, though he has money in his handkerchief still. Yesterday I was afraid he was going. One of his drinking mates came to ask him to go with him to the canteen. He had half a crown, and begged my husband to go with him; he took hold of his arm, and they went half way over to the canteen. Oh! my heart was sore, but all at once my husband turned round and pulled his arm loose and came back. *Oh! he is cured, he is cured!*"

Here the man came up, such a transformed face! and with tears of joy he said, "It is all true, Missis, all true what you told me! My wife wants to know, but I did not know if I might tell her." Evidently he felt so wondrous a power might be too sacred to speak of, and had a dread of its being withdrawn.

"Oh, yes!" I said, "you may tell her all."

"Then wife," he said, lowering his voice to an awed whisper, "*it's a Name—just a Name.*" Then turning to me, "May I tell the Name?" On my assenting, he breathed rather than uttered the word, "*Jesus.*" It is impossible to convey in words what was borne in on my soul then. It has lived with me ever since. It has come to me in hours of greatest darkness, and brought light. It has swept through my being in moments of terrible temptation, and again and again when I have been at the point of yielding, it has brought me victory. It has given me hope for the most helplessly lost lives, and the recital of this that took place that day has brought deliverance to numbers. More drink slaves have been set free by telling them of that record in the third chapter of Acts, and this incident which grew out of it, than by any other message which it has been given me to bring to them.

I now feel I must send forth the lesson learned that



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day on a wider mission, to hearts and lives my voice will never reach. Brothers, sisters, enslaved by drink or any other evil habit or passion, "*Try the Name.*" *It has untold power.* That old heathen, Mochuana, found it able to save, able to deliver, able to give perfect soundness to his poor diseased body, helplessly shattered will power and besotted, degraded soul. "Jesus, just a Name," so he described it to his wife. He told us that all he had done after leaving me was to say that "Name" to himself, and the craving for the drink went away from him, and he felt just as he did before he had ever tasted the stuff; as he put it, "His mouth felt clean like a little child's," and his body was well and strong. Of the day when he allowed the drinking companion by force and argument to get him to go towards the canteen, and so was mentally yielding, he said, "When I was going to the canteen all at once the old disease came back. I felt it burn in me. I wanted the drink. I felt it all over my body; the sickness was on me again. I was so frightened, but just as I was half way to the canteen, there by that bush, I called out softly three times, 'Jesus! Jesus! Jesus!' and the disease just left me at once, and my body felt clean, and I turned back, and so, wife, you see it's just a *Name.*"

"Oh, blessed be God, the Father of our Lord Jesus Christ, "that Name" stands eternal in its saving power. It is for you, for me to lay hold of it. His name, through faith in His Name, has given to every life that trusts it fully that perfect soundness in the presence of all which caused that first glad recipient of its power in Acts 3, after a lifetime of crippled, helplessness, to go walking and leaping and praising God; and you, dear friend, who are agonizing under the cruel power of drink or some other sinful habit, shall also thus rejoice, and say with



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the old Mochuana, "It is true, all true, I am healed through the Name."

"Wherefore also God highly exalted Him, and gave unto Him the name which is above every name, that in the Name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth."  
(Phil 2:9, 10, R. V.). S. L.

This thrilling message of the power of the name is printed in booklet form by the Bible House of Los Angeles, 620 Lisner Building, Los Angeles, Calif.—Editor.

*The Offer*—See our special offer for June on inside back cover.

**C**"That Word pierces to that dividing asunder of soul and spirit, which, even to man himself, is a dark chamber of mystery, and discerns the thoughts and intents of the heart. But if it pierces like an arrow or a dart, it carries on its sharp point not a poison, but a balm—it wounds, to heal: it reveals to relieve; it cuts to cure."

—O. T. Pierson.



# *“If You Were in My Soul’s Stead*

(Job 16:4)

By Cora Ruby

**I**F your soul were in my soul’s stead,  
And alone in the darkest night  
You groped, and many a tear were shed  
With never a Helper in sight.  
If you famished for want of the living Bread  
With pangs that a soul may know,  
And your feet dragged on in a hopeless tread  
Straight down to eternal woe;  
Oh, if it were you, Christian, what would you do  
If your soul were in my soul’s stead?

If your soul were in my soul’s stead,  
And you stood by the cruel tomb  
In which your precious ones were laid  
With nothing to vanquish the gloom.  
If you feared and you feared and you know not why,  
And turned to your idols vain,  
If you sought for death and you could not die  
For you felt you would live again!  
Oh, if it were you, Christian, what would you do,  
If your soul were in my soul’s stead?

If your soul now in my soul’s stead  
Heard the clatter of heathen gongs  
While the weird sounds rose as their prayers were said,  
And never your sweet gospel songs!  
If you never had known of the Savior’s love  
For none had the story told,  
And you never had heard of a home above  
Or a welcome within the fold;  
Oh, if it were you, Christian, what would you do,  
If your soul were in my soul’s stead?

If *my* soul were in *your* soul’s stead  
And my morsel were eaten alone—  
Not a crumb to spare of the living Bread!  
’Twould seem that my heart were stone!  
Could I hope to hear the Bridegroom’s, *Come!*  
Could I gaze on my Savior’s face,  
And be happy then if there were not some  
I had won through redeeming grace?  
Oh, if I were you, Christian, what would I do,  
If *my* soul were in *your* soul’s stead?



# *Truth in Type*

Conducted by  
**Aaron Schlessman**

## *THE MEAL OFFERING A TYPE OF CHRIST.*

### *The Meal Offering.*

1. The meal offering was not offered as a blood offering; "It was most holy." Lev. 2:3, 10.
2. The meal offering was a sweet savor offering. There was no sin in it. Lev. 2:2.
3. The meal offering had several ingredients, flour, oil, frankincense, salt. Lev. 2:1, 13.
4. The meal offering was to contain no honey nor leaven. Lev. 2:5, 11.
5. There were three grades of baking. Lev. 2:4, 5, 6.
6. The meal offering was never offered alone. Num. 29:29-31.

### *Christ.*

1. Christ presented Himself as the perfect man. He is the bread of life. Jno. 6:35.
2. Christ is a sweet-savor offering. No sin in Him. Eph. 5:2.
3. Christ has the qualities set forth by these ingredients. Acts 10:38.
4. Christ has no evil in Him. 2 Cor. 5:21. Heb. 7:26.
5. Christ is differently apprehended by believers. I Cor. 15:58.
6. Christ was not offered alone as the perfect man, but also as the sin bearer. Eph. 5:2. I Pet. 2:24.

### *The Meal Offering a Type of Christ.*

In the second chapter of the book of Leviticus, in the revised version, you will find that the words "meat offering" are rendered "meal offering;" as a matter of fact it was composed of fine meal or flour. In this offering and type it is not the atoning work of Christ that is brought before us, but the person and character are emphasized. It gives us another aspect, another line of thought, concerning the perfection of the One who gave Himself unto God for us.

The types set forth shadows and the shadows are



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never perfect; so we must see the shadow from a great many angles to get the perfect Being. In this shadow Christ is set forth as the perfect man. He was "separate from sinners."

We see, first, the meal offering not only given to God for us, as set forth by the handful put on the altar, but also given by God to us. In this offering there is no blood, no death; it cannot set forth the divine side of Jesus, this offering is for man. Here we see the human side, the perfect man Jesus. The burnt offering was offered wholly upon the altar. It was altogether Christ given to God; but here Christ is given by God to us as our food, "that which was left of the meal offering shall be Aaron's and his sons'" (Lev. 2:3, 10). It is most holy. Christ likewise said, "I am the bread of life" (Jno. 6:35). He is the holy, priestly food given to us, his children, to strengthen us in the inner man in order that, as God's priestly witnesses here below, we may bear the likeness of our Great High Priest, and be able to show forth Christ to the dying world.

The meal offering is a sweet savor offering. It is an offering in which there is no sin. The offering is brought to Aaron's sons, the priests, and the "priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the Lord" (Lev. 2:2). "Christ also hath loved us and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5:2). True, Christ was "made sin in our behalf," but here He is a sweet-smelling savor. The fire, as the priest burned the handful of the offering, brought forth the savor of sweet smell. Christ, as He was tested and tried, showed forth the more His perfection.

The meal offering had several ingredients, flour,

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oil, frankincense, salt (Lev. 2:1, 13). Christ had the qualities set forth by these ingredients. Fine flour set forth His character. It was smooth to the touch, absolutely even. It sets forth the evenness of Christ's nature. Paul fluctuated. John's love caused him to be envious. Peter's fear drove him to deny his Lord. The human nature of man is not even. But the character of Jesus was ever the same. The oil was in the cake and upon the cake (Lev. 2:1, 4). The oil is a type of anointing. It signified that the Spirit came upon the one anointed and was in the one anointed. Jesus is the Anointed One. "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). The Spirit was in Him and upon Him. In the Old Testament the anointing was of oil. In the New Testament it is of the Holy Spirit. In the cake it took fire to bring the odor from the frankincense. With Jesus we see the sweet odor set forth in every testing. He was pure, true. The salt is preserving and penetrating. Christ was full of grace seasoned with salt. He was separated unto God. So are we and are to live for Him and Christ.

The meal offering was to contain no honey nor leaven. "There shall be fine flour unleavened," and "Ye shall burn no leaven nor any honey" (Lev. 2:5, 11). Christ was free from these. Honey is sweet, but is what we have—a natural sweetness—and under testing it becomes sour, foul. Christ had no natural sweetness as man, but His was a divine sweetness, a divine nature. Nor was there leaven, which stands for evil, in Him. "He was separate from sinners" (Heb. 7:26). "He knew no sin" (II Cor. 5:21). So with this offering, it should contain no honey, no leaven.

In the meal offering there are three grades set forth (Lev. 2:4, 5, 6), three gradations of baking. Here again

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the different grades represent rather the different degrees of apprehension in the believer of the perfect work of Christ. May we see Him now as the sustaining "bread of life," and feed constantly upon Him, growing in grace and knowledge of Christ, that we may be able to show forth His virtues.

The meal offering is never offered alone. But "beside the continual burnt offering, his meal offering and his drink offering" (Num. 29:29-31). Christ whom we see as the sweet savor offering (Eph. 5:2) was also the sin offering and the burnt offering. He suffered "the just for the unjust," as well as being an odor of sweet smell.

"Thanks be unto God for His unspeakable gift."

*The Offer*—See our special offer for June on inside back cover.

 "Study much to know the written Word,  
but study more to know the Living Word, in  
whom you are of God."

—Andrew Murray.



# Outlines for God's Workmen

Gathered by  
Richard S. Beal

## THE SECOND COMING OF CHRIST.

- I. It is a personal coming. John 14:2, 3; 21:22, 23; Mark 8:38; 13:34-37; 14:62; Matt. 25:31; Acts 1:11; Luke 24:51-53; 1 Thess. 4:16; Rev. 1:7.
- II. It is the hope set before us in the gospel. Titus 2:13-15; Heb. 9:28; 2 Tim. 4:6-8; 2 Pet. 3:12; 1 Cor. 1:7; 1 Thess. 1:10; Phil. 3:20, 21; Rom. 5:2; 8:23-25; Rom. 15:13.
- III. It is held forth as a powerful motive and incentive. Matt. 24:42-44; 25:14-19; Luke 21:33-36; Acts 3:19-21; 1 Thess. 2:19; 3:12, 13; 5:1-6, 23; 2 Thess. 1:7; 1 John 2:28.
- IV. It is presented as our consolation amid sorrow and trial. 1 Thess. 4:13-18; Heb. 10:34, 37; Jas. 5:7, 8; 1 Pet. 1:7; Col. 3:4, 5; 1 Cor. 4:3-5; 15:23; Rev. 2:25; 3:3, 11.
- V. The state of the world at the time of our Lord's return, and during the entire interval of His absence from the earth, shows the folly of the common expectation of a spiritual millennium, or the conversion of the nations by the church. Luke 17:26-30; 18:8; Matt. 13; John 16:33; Acts 14:22; Phil. 1:29; 1 Tim. 4:1-2; 2 Tim. 2:1-5, 12, 13; 2 Pet. 3:3; 2 Thess. 2:1-8; Rev. 13.
- VI. The personal coming of the Lord may occur at any moment. Luke 12:35-40; Matt. 25:13; Titus 2:13; Rev. 22:7, 12, 16, 20; But it will not be seen by the world. Gen. 5:24; 2 Kings 2:16, 17; 6:17; Dan. 10:7; John 12:29; Acts 9:7; Rev. 3:19.
- VII. The Judgments.
  - (1) Our first parents. Gen. 3:16-24.
  - (2) The Old World. Gen. 8:17-24.
  - (3) Israel. Matt. 12:41-50.
  - (4) The Judgment of sin on the cross. Rom. 8:3; Col. 2:14; 1 Pet. 2:24. Putting the believer beyond judgment as touching the question of his salvation. John 5:24; 1 Cor. 6:2, 3; 1 John 4:17.
  - (5) The judgment of the believers' works.. 2 Cor. 5:10; Rev. 22:12.
  - (6) The judgment of the living nations. Matt. 25:31-46; Joel 3:11-15.
  - (7) The judgment of the great White Throne, ushering in the eternal state. Rev. 20:11-15.

—J. H. Brookes, D.D.



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### CONTRASTS BETWEEN CHRISTIANS AND THE WORLD.

<i>World.</i>	<i>Christians.</i>
Servants of Sin. Rom. 6: 16, 23.	Servants of God. 1 Pet. 2:15, 16.
Entangled. Gal. 5:1.	Free. Rom. 6:22.
Sinners. Rom. 3:23.	Saints. 1 Cor. 1:2.
Children of the Devil. John 8:44.	Children of God. Gal. 4:3-7.
Sold Under Sin. Rom. 7:14.	Bought with a Price. 1 Cor. 6:20.
Led Captive by the Devil. 2 Tim. 2:26.	Led by the Spirit. Rom. 8:14.
Shall Perish. Luke 13:3.	Shall never Perish. Jno. 10:28.

—Geo. A. Hall.

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### THE THREE THRONES.

1. The Throne of Grace (Heb. 4:16): Peace for a troubled heart.
2. The Throne of David (2 Sam. 7:12-15): Peace for a troubled world.
3. The Throne of God (Rev. 20:11): Peace from troublesome sin.  
—R. S. Beal.

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### THE SUPPERS OF THE BIBLE.

- I. Worldly pleasure. Mark 6:21.
- II. Grace. Luke 14:16.
- III. Love for Christ. John 12:2.
- IV. Redemption. John 13:2.
- V. Communion. Rev. 3:20.
- VI. Marriage. Rev. 14:9.
- VII. Wrath. Rev. 19:17.

These are the only suppers mentioned in the New Testament, and the word nowhere occurs in the Old Testament.

—J. H. Brookes.

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### THE STONE.

Acts 4:11.

1. It was laid in death and resurrection. Gen. 49:23, 24.
2. It thus became a sure foundation. Isa. 28:16; 1 Pet. 2:6
3. It was set at naught. Matt. 21:42.
4. It is the head of the corner. Ps. 118:22.
5. It is the living stone. 1 Pet. 2:4.
6. It will grind to powder those that rise up against it. Matt. 21:44.
7. It will fill the earth. Dan. 2:34, 35; Rev. 21.

—J. H. Brookes.



# *The Sunday School Lesson*

Exposition by Francis W. Starring  
Thought Producers by Franklin Stillions  
Golden Text Illuminated

Conducted by George W. Wise

## *JOSEPH TESTS HIS BRETHREN.*

Genesis 44:4-17. June 1, 1913.

Golden Text, Jas. 5:16.

**B**Y deception Joseph's brethren were caught and tested in the furnace of fiery trial. Their own former act was the seed out of which their present bitter experience had sprung. The postponement of their evil harvest had not shortened the crop nor changed its character. Had they but known years before, the scene they beheld in which their father rent his clothes in sorrow was as truly prophetic as were the dreams of Joseph. The scene is more significant now as we see the brethren of Joseph rending their clothes in grief for Benjamin. "*Whatsoever* a man *soweth that* shall he also *reap*" (Gal. 6:7).

*I. The Accusation of the Steward* (vs. 4-9). Joseph's steward placed in Benjamin's sack his master's silver cup, that he might be charged with the theft of it and for this be brought back to Egypt. If the test of the elder brethren had not resulted so favorably, Joseph would no doubt have kept Benjamin with himself to share the Egyptian plenty, of which he had already been given a foretaste (ch. 43:34). Very soon after the departure of the men Joseph's steward set out in pursuit that he might reach them before they could discover the cup and frustrate the deception (v. 4). Why must such a trick be practiced? And why should Joseph represent himself as one divining with a cup after the custom of Egypt? Can such actions as these be made to harmonize with his character as one who would not sin against God and who affirmed that "interpretation belong to God" (Ch. 39:9; 40:8)? We are compelled to own that all too often those who are in truth men of God take up carnal weapons for their warfare without seeking from Him the victory in His way (2 Cor. 10:3, 4). This is true of Joseph in this lesson. The lamp of faith burns low while he stumbles along by the flickering light of human wisdom. Still God graciously brings him to the desired result in spite of (not because of) his lapse of faith.



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"Wherefore have ye rewarded evil for good" (v. 4)? This accusation was applicable to their former treatment of Joseph if not that referred to in the steward's words. Every occurrence seems to carry them back to that crime still unconfessed and unforgiven. There is no relief from a guilty conscience until confession is made (Psa. 32:3-5).

"God forbid that thy servants should do according to this thing" (v. 7). In earnestness they declared their innocence of the sin charged against them, and in proof of their words showed how they had returned the money found in their sacks. Being over confident they rashly proposed that if one of their number were found with the cup he should pay the death penalty and the remainder would become slaves of Joseph. If we concede that they had since their sin against their brother dealt according to honesty and right, still that one experience should have warned Jacob's sons against self-confidence. Sons of Jacob (and of Adam too) must not be too sure they would not do "according to this thing." Let us be of those who have *no confidence in the flesh* (Phil. 3:3).

2. *The Test and Its Result* (vs. 10-14). The opening of every man's sack made an end of boasting. As sack after sack was opened their claims seemed to be justified. But at last, where it was least expected, the evidence rolled out against them, the cup in Benjamin's sack! Can we imagine the consternation of Joseph's brethren? We are reminded of the surprises which the future judgments of God will bring to men (Matt. 7:22, 23). Unlike the incident we are studying there will be no deception in the time when His righteous judgments shall let out the secret of every man (Rom. 2:16).

The real test of Jacob's sons came when guilt seemed to be fastened upon Benjamin. They once had a younger brother, beloved of their father, and in envy they had conspired against him. Is that wicked spirit still in control? Benjamin is their younger brother, the special object of their father's love, the one favored more than they by the lord of Egypt. Will they desert him now and pierce Israel's heart with another sorrow to satisfy their jealous disposition?

Four things they did, which show a favorable result of the test indicating a change in their hearts formerly so full of wickedness and deceit. (1) They rent their clothes in genuine sorrow for the distress of their brother (v. 13). (2) They returned with Benjamin refusing to desert him and thus bring added grief to their father (v. 13). (3) They put themselves under the leadership of Judah, who was Benjamin's surety (v. 14; ch. 43:9). (4) They prostrated themselves at Joseph's feet, with that humility which ever goes before true exaltation (v. 14; 1 Pet. 5:5, 6).

3. *Judah's Confession and Prayer* (vs. 15-17). It is not likely Judah believed Benjamin to be guilty of the theft. Yet



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he makes a confession of iniquity in which he and his brethren are included. We can hardly understand this unless we see that the pressure of the guilt of other days was continually upon these men (ch. 42:21, 22). The time has come for the confession of the penitent that the blessing of forgiveness may be received. Such a confession comes only from those who are in the depths and realize their need (Jonah 2).

Judah's eloquent plea for Benjamin (vs. 16-34), for whom he had become surety, should be read in the light of the cross of Christ. A descendant of Judah became our Savior and Surety. As Judah begged the privilege of abiding in the stead of his brother so He was willing and did abide under the wrath pronounced against us (v. 33; Rom. 1:18, with 1 Pet. 2:24). Jesus Christ, our Surety, will bring safely to the Father those who have believed on Him (John 14:6; 17:12).

### *Thought Producers.*

Verses 1-5. Does this dealing of Joseph with his brethren show a lack of love toward them on his part? Gen. 42:24; 43:27-34. Does the present sifting of the people of Israel show a lack of love on Christ's part? It does not (Matt. 23:37; Rom. 11:28; Zech. 13:9). Does the sufferings and trials of individual Christians during this age show any lack of love on God's part? No; on the other hand they show forth His love (Luke 22:31, 32; 1 Pet. 1:7; Heb. 12:6-11).

Verses 7, 8. How did Joseph's brethren try to justify themselves? By recounting their good deeds. How are the Jews trying to justify themselves? By their self-righteousness (Rom. 10:3; Isa. 65:5). But what is it that justifies? God's righteousness (Rom. 10:4; 3:21-26; Phil 3:9).

Verses 8-13. What were Joseph's brethren willing to do? Announce severe penalty. What did this show? How strongly they believed that they were innocent. What was their feeling after the examination? What will be the feeling of those who think that they are all right because of their good deeds, when examined? Luke 12:2, 3; 1 Cor. 4:5; Matt. 7:22, 23.

Verse 16. What did Joseph's brethren answer? Why could they say nothing? Because God had found out their iniquity. Why will those who are outwardly righteous have nothing to answer God when the final test comes? Because God knows the wickedness of their hearts (Matt. 23:27, 28; 1 Sam. 16:7; Jer. 17:9).

Verse 17. On whom would the brethren have the penalty to fall? On all alike. But what does Joseph assure them? That only the guilty shall suffer. In like manner what is the verdict of God? That each man shall bear his own judgment (Rom. 14:12; Gal. 6:5).



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### JOSEPH FORGIVES HIS BRETHREN.

Genesis 45:1-15. June 8, 1913.

Golden Text, Psa. 133:1.

**N**OW quickly the dark hour recedes before the brightness of day when Joseph reveals himself. So long as he conceals his identity troubles multiply for his brethren, but with few words he discloses himself and his true heart of love. Then all is changed and joy reigns in place of despair. A more blessed experience than this is given the sinner who acknowledges his guilt and is then permitted to behold the loving Savior. When Joseph's brethren trusted him they lost their fear. When sinners look to Jesus in trust they are lifted from despair to rejoicing confidence.

1. *Joseph Reveals Himself* (vs. 1-4). Joseph's brethren could not of themselves penetrate the mystery which had veiled their brother from their eyes. They did not know him until he revealed himself to them. Neither do sin-blinded men by their natural keenness come to know the Lord Jesus. The revelation of Him comes from without by His Spirit (Eph. 1:17). To the unbeliever Jesus is a stranger, an alien, without comeliness that He should be desired (Isa. 53:2). But when God's Spirit makes Him known and when He shows Himself as He is the heart that was cold with indifference becomes warm with an interest new and past understanding (Luke 24:31, 32).

In that affecting scene when the relationship between Joseph and his brethren was made clear the figure most prominent and attractive was Joseph himself (vs. 2, 3). In the New Testament story of the returning prodigal the special prominence is given to the loving Father and not the son (Luke 15). In the sweet story of man's redemption the shining central figure is that of the sinner's Savior, "that among all He might have the pre-eminence" (Col. 1:18).

Jacob's sons were troubled when the Lord of Egypt said, "I am Joseph." It was their sin that made them uncomfortable in his presence and the added fact that they needed a still further revelation of his attitude towards them. Sin and guilt brought trembling and astonishment to Saul of Tarsus when he heard a voice saying, "I am Jesus whom thou persecutest" (Acts 9:5). Not until sins are forgiven can sinners rest in the presence of one they have wronged. Knowing this Joseph speedily brought his brethren near to assure them that all the wretched past was blotted out (v. 4). Still more wonderful is the way in which Jesus says to the vilest of sinners, "Come near" (Matt. 11:28; John 6:37; Eph. 2:12, 13).



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2. *Joseph Recognizes God's Hand* (vs. 5-8). The meaning of these verses is plain and the application blessedly clear. Rather than occupy himself with the malice of his brethren Joseph preferred to see (as one with his spiritual vision could) the hand of God in every event which had contributed to his present establishment as a ruler in Egypt. God had purposed to make him a deliverer, and Joseph would not complain though the path that brought him to that position was one of suffering and humiliation. It is well for us to see God's hand in our trials, that patience may have her perfect work (1 Pet. 4:12-19).

God purposed that His own Son should be our Deliverer. In bringing us as sons unto glory He permitted Jesus to become the perfect Captain of our salvation through much suffering, even the agony and shame of the cross (Heb. 2:10). No complaint has ever escaped our Deliverer. For love of us He became obedient unto death under the Father's hand (Phil. 2:8).

3. *Joseph Sends for His Father* (vs. 9-15). Having drawn his brethren near with words of forgiveness and love, Joseph now sends them out in haste to be witnesses of his glory to Jacob. Our Joseph, the Lord of glory first bids us come (Rev. 22:17), and then commissions us to bear witness to what we have seen and heard (Acts 4:20; Jno. 20:17). Joseph's plan for the deliverance of his loved ones was simply to bring them and keep them *near unto himself*. Nearness to him would insure the provision of all their need in the time of famine. Nearness to him would make an end of the evil days.

Our blessed Savior, who is our Deliverer (1 Thess. 1:10), has a similar plan for those who believe on Him. He draws them to Himself and *keeps* them there. It is certain that blood-washed sinners kept close to Jesus can not be touched for evil by the prowling enemy. It is certain that those who dwell in His presence shall not lack for any good thing (Phil. 4:19). But the best of all times will be the approaching day when the Savior at His coming shall by a glorious and deathless translation snatch His own from this evil world to be forever with Him (1 Thess. 4:16, 17). "*Wherefore, comfort one another with these words*" (1 Thess. 4:18).

### *Thought Producers.*

Verses 1, 2. What does Joseph now do? Weeps over his brethren. Does Christ weep over His brethren? Matt. 23:37-39; Jer. 9:1, 10. When Christ is revealed to the Jews in the coming day who will weep? They will (Zech. 12:10-12; Isa. 53:3-6).

Verse 3. How did Joseph's guilty brethren feel when they knew that they were in his presence? How must all guilty men feel in the presence of Christ whom they have crucified (John 3:18-20).



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Verses 5-8. Who had really sent Joseph to Egypt? Why did God send him to Egypt? To preserve life and to save his brethren. What was his position here? He was highly exalted. While the Jews are guilty of Christ's death who really gave Christ's life? God (John 10:15-18; 1:1). Why did God send Him? To give life (John 1:12, 13; 10:28) and to eventually save His Jewish brethren by a great deliverance (Rom. 11:26, 27; Isa. 59:20, 21; Zech. 13:8—14:3). In the meantime what is Christ's position? Eph. 1:20-23; Phil. 2:9-11.

Verses 9-13. What does Joseph now do? Sends his brethren into Canaan to proclaim that he is alive and to proclaim deliverance. When the Jews are saved at Christ's coming will they be sent forth to testify of Him and His deliverance? Isa. 61:6; 66:19-22.

Verses 14, 15. When were Joseph's brethren willing to talk with him? After they had seen his love for them. When will the Jews be willing to commune with Christ? After He is revealed to them at His second coming (Zech. 12:10—13:6; Matt. 23:37-39). When can anyone commune with Christ? When he has allowed the Spirit to reveal unto him Christ's love and redemption (1 John 1:1-3).

### *Golden Text Illuminated.*

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1).

When Louis Agassiz was a boy in Switzerland, he and his little brother one day thought they would cross a frozen lake and join their father. The mother, anxiously watched them from a window till at length they came to a crack in the ice more than a foot wide. Her heart failed her. She thought, "Louis can get over it well enough, but the little fellow will try to do so and will fall in." They were too far away to hear her call. As she watched in an agony of fear, she saw Louis get down on the ice, his feet on one side of the crack and his hands on the other, like a bridge, and his little brother crept over him to the other side. "So may brothers in Christ Jesus so dwell in unity that they will bridge the dangerous and difficult places in life."  
—Meyers.

**The Offer**—See our special offer for June on inside back cover.



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## GRACE AND TRUTH.

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### **JACOB BEFORE PHAROAH.**

Genesis 47:1-12. June 15, 1913.

Golden Text, Rom. 8:28.



THE story concluded by the bringing of Jacob's family into Egypt is a story of weakness, waywardness and crime. It is shaded with dark touches of suffering and sorrow. Yet through all divine providence may be clearly traced and when at last Jacob and his sons are in Pharoah's presence we awake to the fact that a prophecy of long ago is about to be fulfilled (Gen. 15:13). The word of prophecy is sure.

1. *Joseph's Brethren Presented Unto Pharoah* (vs. 1-6). We shall miss the rich lesson in these words if we do not remember what a great contrast there was between Joseph in his glory and his brethren who had just come from the pasture lands of Canaan. Yet, having forgiven them for their sin against him he did not hesitate to present them before the great Pharoah. We cannot say they deserved such splendid treatment at his hand.

This picture of Joseph presenting his brethren before the king of Egypt suggests another scene. Our Joseph, the Lord Jesus, crowned with glory and honor, shall present His brethren whom He hath forgiven and sanctified to the King of heaven (Heb. 2:9-13). He shall confess before that glorious One and before the angels of heaven the names of sinners who have owned Him as their Deliverer (Matt. 12:50; 10:32; Col. 3:4). In the day when we shall be most willing to confess ourselves wicked and unworthy of the least of His mercies, in that day will He cause us to stand with Him in glory (1 John 3:2; Phil. 3:21).

The words of Pharoah concerning Jacob's sons and their dwelling in the land of Goshen indicate clearly that all he granted them was for Joseph's sake rather than their own. They were acceptable to him because of their relationship with Joseph, although personally they would have been an abomination (ch. 46:34). Likewise God does not accept us because of virtue He sees in us, but because of our identification with Jesus (Eph. 1:6).

2. *Jacob Before Pharoah* (vs. 7-10). If Joseph's character had not already won our admiration, it would be completely won by his loving treatment of his father on his arrival in Egypt. Few such men as Jacob were ever brought in before the king, but Joseph was not ashamed of his father. What a reward it must have seemed to Israel when his beloved son



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set him before Pharoah in his splendid court. Filial devotion, or the lack of it, is an unfailing index of character (Ex. 20:12; 2 Tim. 3:2).

Jacob described his life as a pilgrimage and such indeed it had been. The life of every man in the sin cursed earth should be regarded as a pilgrimage. We could not wish it otherwise until the King shall come and fit the earth for a dwelling place. But how prone we are to forget that this world cannot offer us an eternal home, that the treasures accumulated here must be left behind, that we are travellers here whose hopes are kindled by the prospect of better things in a future time and place (Psa. 39:12; 1 Pet. 1:1; 1 Chron. 29:15; Psa. 119:19; Heb. 11:16; 1 Pet. 1:17).

"Few and evil have the days of the years of my life been" (v.9). Our days here are of necessity few (Job. 14:1, 2), but they need not be excessively evil. We can account for the sorrows that were heaped upon Jacob when we read the faithful history of his crookedness in dealing with men and his lack of faith in dealing with God. "Good understanding giveth favor; but the way of transgressors is hard" (Prov. 13:15).

**3. *Joseph's Care for His Father and Brethren*** (vs. 11, 12). Israel and his household were placed in Goshen where they might be separated from the Egyptians and not be contaminated by heathen customs. Thus God provided for the future integrity of Israel's descendants, for it was purposed that they should be a peculiar treasure unto Him. Another thing that helped in making sure their separation was the fact that shepherds were an abomination to the Egyptians. Here is a lesson for all of God's people. If we are true to the character God desires for us the world will not desire intimate association with us. It is when we are untrue to our high calling in Christ Jesus that we are constantly beset with the courting flatteries and invitations of the world (John 15:19, with Jas. 4:4).

It was a good land in which Joseph nourished his father and brethren. There was no want for bread even though the famine raged in the land. They who can call the Lord their dwelling place (Psa. 90:1) need fear no lack of support through life. We have in Jesus bread enough and to spare, for the Bread of heaven is not a limited supply (John 6:51). The watchful care of our blessed Lord and Deliverer is enough (1 Pet. 5:7). Praise His name!

### ***Thought Producers.***

Verses 1, 2. What do we find Joseph now doing? Interceding for his brethren. What will Christ do in the coming day? Intercede for His Jewish brethren (Heb. 9:14, 15; 8:10-13). In this age what is He doing? Interceding for all who come unto God by Him (Heb. 7:25; Rom. 8:34; 1 John 2:1).



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Verses 3-6. How did Joseph's brethren come to Pharaoh? In need and as despised one asking for provision. To whom did Pharaoh speak concerning them? Joseph, their intercessor. What did Pharaoh give them? The best. When the Jews return unto their God how will they come? Hosea 14. Through whom and for the sake of whom will God deal kindly with them? Christ (Zech. 13:1; Isa. 61:1, 2). What will God give unto them? The best (Isa. 62). When a sinner comes unto God now are not these steps true of Him? They are; His coming (Luke 18:13; Rom. 6:23), God's dealing (Eph. 1:6, 7; 4:32), God's gift (Rom. 6:23; 8:32; 2 Pet. 3:13).

Verses 9, 10. What two characteristics are set forth in Jacob here? He says that he is a pilgrim and he blesses Pharaoh who was seemingly a greater than he. What should always be true of God's people? They should realize that they are in the world but not of it (John 17:15; 1 Pet. 2:11; Heb. 13:13, 14) and they should have power to bring blessing (2 Cor. 5:20; Eph. 2:10; Phil. 2:12, 13).

Verse 11, 12. What does Joseph now do with the consent of Pharaoh? Gives land and provisions to his brethren. What is Christ to do for the Jews at His second coming? Give them land and abundant provision (Ezek. 37:21-28; Amos 9:15).

### *Golden Text Illuminated.*

"And we know all things work together for good to them that love God" (Rom. 8:28).

"They were building a great bridge across a river," wrote Amos R. Wells, in the *Christian Endeavor World*, "and the structure was carried from both sides to meet in the middle. But some way when the central span was swung into place, they found that it did not fit; it fell short by two inches, and no ingenuity could bridge that little space. In dismay, they telegraphed to the designer of the bridge, and in great impatience awaited his reply. When the reply came it was enigmatical for it merely said: 'Wait till tomorrow noon.' Tomorrow noon the mystified beholders found that the sun's rays had expanded the metal so that, section to section, it precisely matched, and there was no crack at all, the bridge was one. So love solves the hard problems of the Christian life.

—Selected.

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### THE BLINDING EFFECT OF SIN.

Amos 6:1-8. June 22, 1913.

Golden Text, Amos 5:14.

**S**PIRITUAL blindness was never more prevalent than today. Warnings must be given and yet they are little heeded, for the world is satisfied with the mirage on its intellectual horizon. God grant that we may be faithful in bearing witness to the realities which must some day cast down the imaginations of men.

**I. *Warning Against False Security*** (vs. 1, 2). God's pronouncement of woe is not to be treated lightly as the railing of a revengeful but impotent spirit. Nor should His strong words of remonstrance be passed by as having no voice for us because addressed to Israel. In a time when Zion's glory was being bartered for that which profited not those to whom the honor and hope of Israel were real could not be at ease, any more than the captives of Judah could sing the Lord's song by the rivers of Babylon (Psa. 137:4). The same principle should work mightily in the church. The pasture lands of Christendom are so seared by the hot blasts of infidelity that the Lord's sheep have little chance in these days of apostasy to escape from spiritual leanness. Prayerlessness, skepticism, indifference, and the unequal yoke are robbing Christ's church of her primitive glory. And shall we under such circumstances be at ease, we who are called to run the race (Heb. 12:1), to fight the good fight (2 Tim. 4:7), to endure hardness (2 Tim. 2:3), to wrestle with principalities and powers (Eph. 6:12), to suffer persecution (1 Pet. 2:20, 21)?

Then, too, the warning of Amos against false security, trusting in the mountain of Samaria, was timely—and is still timely. It is so easy to trust in what seems to us a mountain of strength, thinking that though others have fallen in so doing we shall not even stumble. But let us "pass on to Calneh," Hamath, Gath, and on to Babylon, Nineveh, Jerusalem; and in the smouldering ruins and broken walls of these places let us learn that God is no respecter of persons, nor is His hand weak in judgment (Matt. 11:20-24); Isa. 10:9; 2 Kings 18:34; 2 Chron. 26:6).

**2. *A Warning for the Worldling*** (vs. 3-6). Several points made here are characteristic of professing Christians in our own age. (1) Putting far away the evil day (of judgment), as the servant who said, "My lord delayeth his coming" (Matt. 24:28; Amos 9:10). (2) Lying upon beds of ivory, etc. (enjoying expensive luxuries) when they should go through this wilderness world as sojourners and strangers (Heb. 11:13; Phil.



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3:20 R. V.). (3) Chant and drink wine, giving themselves up to sensual pleasures, when the body ought to be buffeted and fleshly lusts denied (1 Cor. 9:27; Rom. 6:12). (4) Not grieved for the affliction of Joseph, careless about the sad state of affairs in Israel. So also the chief impediment of the church is the host of those who in open alliance with things of the world have no sorrow over the terrible drift of the times. Calloused hearts experience no concern though shipwrecks multiply on every side.

3. *Warning Concerning Judgment to Come* (vs. 7, 8). "Therefore now shall they go captive . . . the banquet . . . shall be removed . . . The Lord God hath sworn . . . I abhor . . . I hate . . . therefore will I deliver up the city." Having seen the deplorable state of the people, we now view the resulting activities of the Lord when there is no remedy but judgment. It is a terrible picture, the more so because it is neither untrue nor overdrawn. Our God is a God of grace, of compassion, of yearning pity. But He is also of holiness, abhorring, hating, punishing evil. It is foolish and sinful to ignore this side of His character, and to imagine that He will not plunge into sorrow the soul that rejects Him. See Rom. 1:18; Heb. 12:29; 1 Pet. 4:17; 2 Pet. 3:9, 10; Rev. 19:11, 21.

### *Thought Producers.*

Verse 1. Upon whom is woe pronounced here? Those who have a false peace and trust. Was this condition true of the Jews before their final dispersion? Matt. 3:9; Mark 7:3-6; John 8:33, 41. Is it not also the condition of many in this age? 1 Thess. 5:3.

Verse 2. What did Israel have on all sides? Examples of the result of sin. But would they give heed to these examples? No, they never got away from themselves (Rom. 10:3). And so today does not the devil blind the eyes of the unbelieving to all signs? Matt. 12:39, 40; 2 Cor. 4:4.

Verses 3-6. What do we find here to be the characteristics of the heedless unbelieving Jews? A disregard of coming judgment, a following after the lusts of the flesh and a lack of grief for the affliction of Joseph (Gen. 49:23-25; Isa. 53:3, 4; Matt. 27:39-43). Do we not find the same things true of the unbelieving ones of this age, many of whom make professions? 2 Pet. 3:4; 2 Tim. 3:1-6; 2 Pet. 2:1.

Verse 7. What is the result of the Jews' folly? Captivity and the loss of those things in which they had pleasure (Luke 21:20-24; Heb. 11:25). What is the result for anyone who pursues such a course? Rom. 6:23; John 3:36; 1 John 2:16, 17.

Verse 8. How does the Lord swear? By himself (Heb. 6:13). What does He here hate? The outward appearance



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without the inward condition (Luke 16:15; Titus 1:16). What must fall on those in this condition? Judgment (Matt: 7:21-23).

### *Golden Text Illuminated.*

"Seek good, and not evil, that ye may live" (Amos 5:14).

I incur certain little outlays in connection with my study; we need a few wafers, which may be paid for out of petty cash; but I have never spent, so far as I recollect, a single penny for string and brown paper, because as a reader and writer, I buy books, and the string and brown paper are added to me. My purchase is the books, but the string and brown paper come to me added as a matter of course. This is the idea of our text: you are to spend your strength on the high and noble purpose of glorifying God, and then the minor matters of what shall we eat? And what shall we drink? And where without shall we be clothed? are thrown in, as supplements. Earthly things are but brown paper and string; and I pray you never think too much of them. Some people get so much of this brown paper and string that they glory in them, and expect us to fall down and worship them.

—Spurgeon.

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### *THE VICTORIES OF FAITH—REVIEW.*

Golden Text, 1 John 5:4. June 29, 1913.

- Lesson 1—April 6. Jacob and Esau. Genesis 27:22-34; Golden Text, Isaiah 30:18.
- Lesson 2—April 13. Jacob at Bethel. Genesis 28:10-22; Golden Text, Gen. 28:15.
- Lesson 3—April 20. Jacob's Meeting with Esau. Genesis 33:1-15; Golden Text, Eph. 4:32.
- Lesson 4—April 27. Joseph Sold Into Egypt. Genesis 37:33-36; Golden Text, 1 Cor. 13:4.
- Lesson 5—May 4. Joseph Interprets Dreams. Genesis 40:9-23; Golden Text, Job 32:8.
- Lesson 6—May 11. Joseph Made Ruler of Egypt. Genesis 41:25-40; Golden Text, 1 Pet. 5:5.
- Lesson 7—May 18. Joseph Meets His Brethren. Genesis 42:3-17; Golden Text, Gal. 6:7.
- Lesson 8—May 25. Joseph and Benjamin. Genesis 43:18-34; Golden Text, 1 John 2:10.
- Lesson 9—June 1. Joseph Tests His Brethren. Genesis 44:4-17; Golden Text, James 5:16.
- Lesson 10—June 8. Joseph Forgives His Brethren. Genesis 45:1-15; Golden Text, Psal. 133:1.
- Lesson 11—June 15. Jacob Before Pharaoh. Genesis 47:1-12; Golden Text, Rom. 8:28.
- Lesson 12—June 22. The Blinding Effect of Sin. Temperance. Amos 6:1-8; Golden Text, Amos 5:14.
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### *Review.*

Golden Text, 1 John 5:4.

### *Jacob.*

What was God's sure promise concerning Jacob? Gen. 25:22, 23. But what course did Rebekah and Jacob follow instead of allowing God to fulfill His word? Gen. 25:27-34; 27:6-29. In spite of God's visions to Jacob, what was he prone to do? Walk by sight (Gen. 28:20-22; 32:20; 33:1-3). What does God do to him for all his shortcomings? Chastens him (Gen. 28:5; 34). Toward the end of his life what kind of a man do we find Jacob? A man of faith (Gen. 48:19). What is God's sure promise to all his children today? 1 Pet. 5:7; Psa. 103:14. But what are we prone to do? Walk by sight instead of by faith (2 Cor. 4:18; 5:17). When we fail what does God do? Chastens us (Heb. 12:6-10). Though it may seem hard for the time what is the result? Heb. 12:11.

### *Joseph.*

As a Type of Christ.

What was the position of each to his father? Gen. 37:3; Matt. 3:17. What is done to each one? Sent (Gen. 37:15, 16; John 3:16). How did they respond? Gen. 37:13, 14; Heb. 10:7; John 6:38. How did their brethren feel toward them? Gen. 37:4; John 15:24, 25. What was done with them by their brethren? Gen. 37:18-20; Acts 2:23; Gen. 37:26-28; Matt. 26:14, 15. With whom are they numbered? Gen. 40:2, 3; Isa. 53:12; Matt. 27:38. Rejected by their brethren what is done with each one of them? Highly exalted (Gen. 41:41-43; Eph. 1:22, 23; Phil. 2:8-11. What do they then become? The giver of the bread of life (Gen. 41:55-57; John 6:33, 51; 3:16; 10:28. In the midst of trouble what do they do for their brethren? Gen. 42:25; Rev. 12:6. After their brethren come to know them what do the brethren do? Gen. 45:25, 26; Isa. 61:6; 66:19; Zech. 8:22, 23. What do they do for their brethren then? Gen. 46:28; 47:6, 27; Ezek. 37:21-28; Amos 9:15. What do their brethren do as a climax. Gen. 50:18; Acts 1:11; Zech. 14:4; Isa. 25:9.

### *Golden Text Illuminated.*

"This is the victory that overcometh the world, even our faith" (1 Jno. 5:4).

When a traveller was asked whether he did not admire the admirable structure of some stately building, "No," said he, "for I've been at Rome, where better are to be seen every day." O believer, if the world tempt thee with its rare sights and curious prospects, thou mayest well scorn them, having been, by contemplation, in heaven, and being able, by faith, to see infinitely better delights every hour of the day. "This is the victory that overcometh the world, even our faith."

—Spurgeon.



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